have already hopes of some ten or more.' In a similar strain does Mr. Metellus write from St. Raphael—'It does seem to me that the new year will be with us one of great spiritual prosperity. The Lord preserve our hands from becoming weak, lest we lose the harvest he seems about to give us. Already I have four marriages to celebrate, and eight persons to baptize. My meetings are better than ever attended. In the evenings my hearers bring their own chairs, and seat themselves anywhere near the house; but chairs, benches, and places do not suffice.' The only drawback to these happy prospects is in Port-au-Prince, where the arrival of a large number of Romish priests, with an Archbishop at their head, in consequence of the Concordat between the Haytian Government and Rome, seems likely to create many obstacles to the progress of divine truth. Already Mr. Baumann informs the Committee, that the attendance at the mission schools and public worship has been diminished, so that probably, for a time, the missionaries will have to labour, in the Capital at least, in the presence of much opposition and discouragement."

JAMAICA.

"The Jubilee of the mission in this beautiful island, announced in the last Report as being about to be celebrated, has been kept, not without much anxiety. During the year, distress from drought and other causes, in various parts of the island reached its highest point, and for a few months many of the congregations suffered much in their attendance. The people, from want of clothing and food, were unable either to sustain their ministers in their usual comfort, or to avail themselves of the means of education for their children. The facts were fully laid before the Committee, and then published. To the appeal of the Committee, forwarded to all the churches and to many friends of the Society, the response has been prompt and liberal. The relief has been most timely, and this expression of Christian love and sympathy has greatly cheered the hearts of our brethren. Meanwhile, the Committee cannot but hope that the attention which has been drawn to the evils that afflict the people of Jamaica, may issue in the adoption of measures to relieve them from the misgovernment they endure, and to stimulate the suffering peasantry to enter upon the cultivation of such products of the soil as may give them the means of self-improvement, and in the same degree conduce to the prosperity of the island.

"From the president of the Calabar Institution the Committee have received very encouraging reports of the value of the native ministry they have been enabled to raise up. A portion of every year is spent by him in visiting the former students of the Institution in their several pastorates. These visits are invariably gratifying to the tutor and the native brethren, while the counsel and advice he is able to render are of great value to them in the conduct of their ministry. During the year the Institution has had fourteen students present in its two departments. Ever since the lamented decease of Mr. Gunning, Mr. East has had the sole charge: but a few months since, the Committee were happy to avail themselves of the offered services of Mr. T. S. Roberts, who, on his arrival, in a very energetic and devoted manner immediately relieved the president from the duties of the Normal school department. For this work his training admirably qualifies him. He needs a supply of good educational books and other apparatus, which the Committee will be happy to forward as soon as the liberality of their friends will allow.

"As might have been expected, the returns from the churches will show that their spiritual condition has been greatly affected by the prevalent distress. The report of the Union has not yet reached the Committee, but, so far as they can learn, there has been a decrease of some 1,500 in the number of church members. Extreme poverty is as unfavourable to the progress of the Gospel as luxury is fatal to the piety of its professors. Every day brings the fact more and more clearly before the minds of the friends of the emancipated peasantry of Jamaica, that a certain measure of temporal prosperity is essential to the moral and spiritual elevation of the people, and that the attainment of this ought to be as much an object of solicitude with the Christian as with the philanthropist."

EUROPE.

FRANCE.

"Although the authorization sought from the Government of the Emperor of the French for the opening of the new chapel at Tremel was refused, it was accompanied with such explanations as practically enlarged the liberty enjoyed by our brethren for the preaching of the Word. Mr. Jenkins accordingly informs the Committee that his engagements are many and great, that the openings are continually increasing, and that he finds in every direction a greater desire to hear the message of salvation. Preaching in private houses is spreading, more Scriptures are purchased, and a kinder feeling is shown to the teachers and colporteurs. During the year an additional colporteur has been engaged—Mr. Bordreuil—whose salary is chiefly provided for by friends in Paris. At Guingamp the missionary, Mr. Bonhon, assembles his congregation in the old Capuchin convent, and receives much encouragement from the local authorities. His labours extend to the neighbouring towns of St. Brieuc, Casson, Belle Isle, and Treguier. 'Superstition and infidelity,' he says, 'are everywhere the order of the day. Renan has more admirers among the Breton people than one would at first suppose; the churches and chapels have each some miracle-working saint, and there is hardly a fountain which is not reputed holy and miraculous.' Notwithstanding the power of old customs, habits, prejudices, and interests, the missionaries see the work of evangelization going forward and consolidating itself, and think that no year has been more replete with real progress and encouragement."

NORWAY.

"Mr. Hübert, in Norway, continues to enjoy much blessing on his simple and earnest proclamation of the truth. Thirteen persons have been baptized in the churches among whom he labours, and which now contain forty-two members. A spirit of earnest piety seems to prevail in their midst, and they bear with patience and calm endurance the opposition that the clergy of the state church raises against them. During the year, Mr. Hübert spent a few weeks in Denmark, testifying the grace of God among the people."

"The year has thus been one of much labour in all parts of the Society's mission-field, and accompanied with manifold tokens of God's blessing. The Committee, too, have enjoyed the confidence of their supporters at home. Yet they feel that more may be done, by an increased liberality among the churches, to enlarge the sphere of the Gospel's triumphs, and to open new fields to the heralds of the cross. Above all, they are deeply conscious that they and their brethren need a more abiding sense of the divine presence with them. They are made to realize their complete dependence on the mighty working of the Holy Spirit to render their efforts effectual. For this, therefore, they pray, and earnestly entreat on their behalf the prayers of the Lord's people. Banded together at the throne of the heavenly grace, let it be our unceasing and united prison, 'Let thy kingdom come; thy will be done in earth as it is in heaven.'"

Intelligence.

DOMESTIC.

BRABOURNE, KENT.—On Good Friday, Mr. G. Wright, formerly of the Metropolitan Tabernacle College, was publicly recognized as pastor of the Baptist church, Brabourne. The friends of the cause had anticipated a large gathering, and although the chapel is commodious, had wisely provided a large marquee, which was erected in an adjoining field, on a hill, giving to this rural village a holiday aspect. Long before the time for afternoon service the people might be seen in groups, wending their way through the lanes and over the fields in all directions, so that when the service commenced, the large tent, capable of holding 500 or 600 people, was crammed, and many standing around the outside were unable to gain admission. The afternoon service was conducted by the Rev. T. Ness, Mr. Spurgeon's assistant, who preached a very appropriate sermon from Isaiah xli. 14. At five o'clock, a public tea-party was held in the chapel, but the number was so great that the people had to sit down in two or three parties. At six o'clock the marquee was more crowded than before, if possible. The Rev. B. C. Etheridge, of Ramsgate, presided; the Rev. J. Reece, of Hythe (Independent), read the Scriptures and offered prayer; Mr. Marchmont, one of the deacons, gave an interesting sketch of the history of the church, and the reasons which had led them to give a unanimous invitation to Mr. Wright to become their pastor. Mr. Wright then gave a most affecting account of his conversion to God, his reasons for entering the Christian ministry and accepting the call of the church at Brabourne, and the Rev. T. Ness commended the young minister to God in earnest prayer. After a suitable hymn had been sung, the Rev. B. C. Etheridge delivered a solemn charge to the minister, in which he gave him much practical advice respecting the preaching of the Gospel, his work as a pastor, and his own personal character as a man of God; and the Rev. J. Jackson, of Sevenoaks, gave a very faithful charge to the church, founded on 1 Cor. iii. 9. After singing a hymn, the Rev. Mr. Wright concluded the services by prayer.

WOOD GATE CHAPEL, LOUGHBOROUGH.—On Sunday, March 26th, the Rev. Giles Hester, who was about to remove to Sheffield, preached his farewell sermons in the above chapel, the evening congregation crowding the edifice to overflowing. On the following Tuesday a farewell tea and public meeting was held, and the chair was taken by Mr. Hester at a quarter to seven o'clock. A hymn was sung, and the Rev. E. Stevenson engaged in prayer; afterwards Mr. H. Chapman and Miss L. Wilcocks, members of Mr. Hester's Bible-class, each read an essay they had prepared on the life of David. Mr. G. Doughty then, in terms of affectionate respect, presented to Mr. Hester, on behalf of the Bible-class, the last two volumes of Smith's Biblical Dictionary, as an expression of the gratitude they felt for the benefit they had derived from his instruction. After this gift had been most feelingly acknowledged, the chairman vacated his place, and begged the Rev. E. Stevenson to preside. Mr. Stevenson made a few very kind and feeling remarks, and called upon Mr. Baldwin, who presented to Mr. Hester, in the name of the congregation, a very chaste and beautiful clock, value ten guineas. Mr. Baldwin read some admirable verses upon the presentation composed by Mr. Thomas Berrington. The chairman then called upon Mr. T. W. Marshall, who, in the name of the ladies of the congregation, presented to Mr. Hester a large and elegant patent writing-desk, value two and a half guineas. Upon receiving these proofs of attachment and esteem, the rev. gentleman was almost too much overcome by emotion to reply, which he did, however, briefly, but most affectionately. The Revs. T. Bumpus and J. Mason then successively addressed the meeting, both of them expressing the high regard in which they held Mr. Hester, and referring to the happy Christian friendship and frequent intercourse they had enjoyed together.

CITY ROAD, WINCHESTER.—On Tuesday, April 4th, the new chapel in this place was opened for public worship. The services of the day were commenced at noon by a special prayer-meeting. At half-past two o'clock there was a public service, the devotional part of which was conducted by the Rev. J. Davis, of Portsea, and the Rev. W. H. Fuller (Independent), of Winchester. The Rev. W. Robinson, of Cambridge, preached a powerful sermon from Deut. xxxii. 4. After this service the friends met together in the large room of the Corn Exchange for tea. The room was crowded, between two and three hundred persons

being present. In the evening, at half-past six, there was a public meeting in the chapel, at which W. Heaton, Esq., of London, presided. After the pastor, the Rev. T. M. Thorpe, had made a few statements respecting the history of the church, most interesting addresses were delivered by the Revs. Mr. Gray, of Newport; J. Davis, of Portsea; F. Wills, of Andover; C. Williams, of Southampton; Mr. Parsons, of Andover; Revs. W. Robinson, of Cambridge; R. Cavan, of Southampton; S. Beavan, Esq.; Revs. W. H. Fuller, and T. R. Jones, of Winchester. The services were well attended, and were both pleasant and profitable. On the following Sunday, sermons were preached by the Rev. T. M. Thorpe, and collections made. The chapel is in the Italian style; it will seat at present about four hundred persons, and can be enlarged, if required, by the addition of side galleries. The cost of the building, including the purchase of ground, is about £1,200. Towards this between £700 and £800 have been collected, and the friends hope that, in their endeavours to establish a Baptist cause in a place by no means favourable to Dissent, they will so meet with the sympathy and help of large and influential churches, that in a little time they will be free from any debt.

Canterbury Road, Kilburn.—The foundation-stone of a new Baptist chapel in this place was laid by George Axton, Esq., on Thursday, March 23rd, at three o'clock, p.m. The Rev. Jabez Burns, D.D., gave out a hymn, after which the Rev. W. A. Blake read, and the Rev. W. Stott engaged in prayer. Dr. Burns delivered a short address. Mr. Axton then performed the ceremony of laying the stone; and when it was lowered to its resting-place he gave a very suitable address. The Rev. J. Clifford then made a few appropriate remarks, and the collection took place. The meeting then adjourned to Greville Place school-room (the Rev. J. C. Galloway's, M.A., kindly lent for the occasion), where upwards of 100 persons sat down to tea. The chair was taken at seven o'clock by G. Axton, Esq., and after singing and prayer, the Rev. T. Hall, the pastor, read a brief report of the rise and progress of this new interest. It stated that, after securing the site of the land from the Ecclesiastical Commissioners, the church and chapel began at the same time. In June last small rooms were opened, where the Gospel had been preached, souls converted, and a church of nearly thirty members gathered. The chairman then gave a most effective address, after which the Rev. J. Clifford, M.A., Mr. Moslin, and Mr. White, and the Rev. Dr. Angus, delivered excellent addresses. The audience in the afternoon was not large, as the air was very cold, but there were 250 or 300 persons present in the evening. The collections for the day, including a donation of £20 given by Mr. Axton, and other cheques that came to hand, amounted to about £63.

Huntingdon.—Tuesday, April 11th, was a day of more than ordinary interest and pleasure to many of the Nonconformists of Huntingdon, inasmuch as active exertions have recently been made to raise a fund for the erection of a commodious chapel for the Baptists and Independents, who are here united under the pastorate of the Rev. J. H. Millard, B.A.; and this day was set apart as a kind of anniversary of the formation of the fund, to make a further appeal to the public, and to report progress at a public meeting. A service was held in the Union Chapel, in the afternoon, when the Rev. W. Brock, of Bloomsbury, London, preached a masterly sermon to a numerous congregation, from Mark xiv. 10. A rather large number of strangers were present. In the afternoon 300 persons sat down to tea in the Corn Exchange, where the public meeting was held in the evening. The chair was occupied by Bateman Brown, Esq. After prayer by the Rev. W. Robinson, of Cambridge, and an introductory address by the chairman, speeches were delivered by the Revs. T. Lloyd, J. Brown, W. Brock, G. Penman, and J. H. Millard, and by C. F. Foster, and G. E. Foster, Esqs., of Cambridge, and M. Foster, Esq., of Huntingdon. The Corn Exchange was well filled, and the meeting was of an interesting and earnest character. Upwards of £200 was subscribed and collected during the day, making the total amount to be relied upon upwards of £3,700. The meeting broke up about a quarter to nine o'clock, a number of those present taking cards to solicit subscriptions in behalf of the undertaking.

Plaistow Union Church.—On Wednesday evening, April 12th, a meeting was held to welcome as pastor the Rev. John Foster, late of Rayleigh; the Rev. John Curwen having been compelled, by the increasing labours consequent on his connexion with the Tonic-sol-fa movement, to resign the pastorate. Dr. Cook, who presided, said he had been connected with the church fifty-eight years, being the only surviving member of the five who first formed a church in Plaistow, Dr. Raffles, then a student, preaching to them. The Rev. John Foster, in relating

the circumstances that led to his coming among them, while avowing his firm adherence to Baptist principles, declared himself strongly in favour of Union, believing that differences on the question of baptism ought not to divide the Congregational body. The Rev. John Kennedy, of Stepney, delivered the charge to the pastor; the Rev. Thomas Hayward, of Rochford, addressed the church; and the Rev. G. W. Fishbourne, of Stratford, offered prayer; after which, the Rev. John Curwen, of Plaistow, spoke of the scriptural character of the Union principle; the Rev. A. S. Richardson, of Southend, and the Rev. J. Smedmore, of Barking, also addressed the meeting. This church, which was formed at first upon the plan of union on equal terms between Baptists and Pædobaptists, has maintained its principles unaltered to the present time, Mr. Foster, however, being the first *Baptist* pastor of the church.

LOCKWOOD, NEAR HUDDERSFIELD.—The Baptist chapel in this place, which has been closed for two months or more for the purposes of alteration, painting, cleaning, &c., was reopened on Wednesday, March 29th. The proceedings commenced by service being held in the chapel, the Rev. J. Makepeace, of Bradford, preaching an eloquent sermon to a full congregation. After the service a tea-meeting for friends from a distance took place in the school-room, of which upwards of 100 partook. In the evening a public meeting was held in the school-room, presided over by G. T. Kemp, Esq., of Rochdale. Mr. Joshua Shaw, the secretary, gave a detailed account of the circumstances connected with the enlargement of the school and the improvement of the chapel. Mr. N. Berry, the treasurer, read the balance-sheet, showing that the expenditure had been nearly £1,100, towards which over £600 had been previously promised, leaving a balance of £430, which he believed the friends would clear away before leaving the room. Blank papers were then distributed, and shortly returned, containing promises for the whole amount. The Revs. J. Barker, pastor; H. Dowson, of Bradford; J. P. Campbell, of Sheffield; and Thomas Thomas, of Meltham, then addressed the meeting in a very interesting manner.

RICKMANSWORTH.—On April 12th (Wednesday), a recognition service was held in the Baptist chapel, Rickmansworth, in connexion with the settlement of the Rev. R. Bayne, as pastor of the church. A tea-meeting, at which between seventy and eighty were present, was followed by a public meeting under the presidency of the Rev. Dr. Steane. After a lucid statement of ecclesiastical principles by the chairman, and many kind expressions of fraternal regard to the pastor, Dr. Hurndall, one of the deacons, stated the very encouraging circumstances which had led to the union now recognised, and the pastor expressed his determination to know nothing among men but Jesus Christ and him crucified, and requested the prayerful co-operation of the people in making the way of salvation known in every house in the neighbourhood. Addresses of cordial welcome were delivered by the Rev. W. W. Evans (formerly a missionary in India); Rev. T. Peters; J. J. Smith, Esq., of Watford; Revs. G. Warne, of Sarratt; and W. C. Ellis, of Chenies. Several other gentlemen took part in the service. The chapel, which is a very neat and attractive building, was well attended, and a general feeling prevailed that there was every reason to "thank God, and take courage."

BLENHEIM CHAPEL, LEEDS.—Interesting services were held on March 23rd in connexion with the recognition of the Rev. G. B. Thomas, formerly of St. Neot's, as the minister of Blenheim Baptist Chapel, and successor to the Rev. Dr. Brewer. At three o'clock a public service was held in the chapel, presided over by the Rev. Dr. Acworth, who, in a brief address, called upon Mr. Binns to read a statement of the steps which had led to the invitation to Mr. Thomas. The usual explanation having been made by Mr. Thomas, the Rev. A. M'Laren, B.A., Manchester, delivered an address upon the relative duties of pastor and people. At the conclusion of the service a public tea took place in the school-room, and in the evening a public meeting was held, presided over by the newly-appointed minister. Addresses were delivered by the Rev. J. P. Chown and the Rev. J. G. Miall, of Bradford; the Rev. W. H. Wylie, of Accrington; the Rev. S. G. Green, B.A., president of Rawdon College; and the Rev. W. Best, B.A. The attendance included ministers from all the Dissenting churches, and the proceedings were of the most pleasing character.

GOLCAR, HUDDERSFIELD.—On Saturday, March 25th, a farewell tea-party was given to the Rev. Henry Watts, late minister of the Baptist chapel in this place, prior to his departure to take the pastorate of the Baptist church at Stanningley. The chair was taken by Mr. E. J. Sykes, one of the deacons of the church, who, after referring to the object

of the meeting, which he said was to show their approval of Mr. Watts's manner of life amongst them during the six years and a quarter in which he had been their pastor, presented him as a token of esteem and respect with a testimonial in the shape of a handsome gold watch of the value of £21, also with a purse for Mrs. Watts, containing the balance of the subscriptions that had been spontaneously given. After Mr. Watts had expressed, on behalf of himself and partner, in grateful terms, their sense of the kindness that had been shown them during the period of his pastorate, addresses of an interesting character, bearing chiefly upon the work still to be done in connexion with the cause, were delivered by Mr. Wm. Hirst, jun., Mr. Wm. Tate, Mr. Charles Smith, Mr. John Tate, Mr. T. E. Sykes, and Rev. H. Watts.

BOURNE, LINCOLNSHIRE.—The ordination of the Rev. J. Greenwood, B.A., to the pastorate of the General Baptist church, Bourne, took place on Wednesday, March 18th. In the afternoon, the Rev. W. Orton, of Louth, delivered a very interesting and profitable address, from Col. i. 18. The usual questions to the minister and people were asked by the Rev. W. R. Stevenson, M.A., classical tutor of Chilwell College, and were answered by the minister and by Mr. Wherry on behalf of the church, after which the dedicatory prayer was offered by the Rev. W. Underwood, president of Chilwell College, Nottingham. In the evening, the Rev. W. Underwood delivered a solemn and impressive charge to the new minister from Col. iv. 17; and the Rev. W. R. Stevenson gave an earnest and practical address to the church, from I Thess. v. 12. The Revs. Thos. Barrass, of Peterborough; George Fowler, of Whittlesea; Thomas Shaw (Wesleyan minister), of Bourne; Mr. Atkinson, of Chilwell College; and Mr. Bishop, of Bourne, conducted various portions of the service. The congregations were large and deeply interested.

KINGSGATE CHAPEL, LONDON.—The recognition of the Rev. W. Burton, formerly of Mr. Spurgeon's college, as pastor of this church, was celebrated on Wednesday, April 5th. A sermon suitable to the occasion was preached in the afternoon, by the Rev. C. H. Spurgeon. A tea-meeting was afterwards held, attended by upwards of 200 persons; and at six o'clock the recognition services commenced, the Rev. C. H. Spurgeon in the chair. The opening prayer was offered by the Rev. Mr. Finch, of Hackney. The chairman having opened the proceedings, Mr. Rogers, tutor of the college, delivered an address. He was succeeded by the Rev. J. Offord, who delivered the charge to the church; by Mr. Crasweller (senior deacon), who gave an interesting sketch of the history of the church from its formation to the present time; by the Rev. W. Burton, who gave an account of his conversion, and of the circumstances which had led to his acceptance of the pastorate; and by the Rev. J. A. Spurgeon, who delivered the charge to the minister. The Revs. C. Woollacott and W. Stott also addressed the meeting, and the proceedings were closed with prayer.

MILTON, CAMBS.—The new Baptist chapel in this village was opened for divine worship on Thursday, March 23rd, when the Rev. J. T. Wigner, of Lynn, preached from Rev. xix. 9; after which, a goodly number sat down to tea, gratuitously provided by the ladies. In the evening a public meeting was held, when G. Livett, Esq., of Cambridge, occupied the chair, and appropriate addresses were delivered by the Revs. E. S. Neale, J. C. Wells, J. T. Wigner, and J. A. Comfort. The Rev. G. Sear, under whose superintendence the building has been erected, read the report, from which it appeared that the land had been given by Mr. Isaac Coulson. The chapel, which is a very neat brick building, is quite an ornament to the village, and is capable of seating 160 persons; the total cost of which, including fencing, &c., will be about £200. About £120 is already promised, and hopes are entertained of liquidating the whole within the year. The services were continued on Sunday, the 26th, when the Rev. J. Keed, of Cambridge, preached in the afternoon, and the Rev. G. Sear in the evening.

LUTON.—On Thursday evening, March 16th, a tea-meeting of the church and congregation worshipping in Union Chapel, Luton, was held. After tea, John Everett, Esq., presided, and having made some suitable remarks, called upon the pastor, the Rev. T. R. Stevenson, to state the object of the meeting. Mr. Stevenson responded by saying that a few friends had been waited upon for donations towards the liquidation of a debt of £300, which has long been remaining on the chapel. Their contributions had been liberal, one gentleman, Mr. Strange, a deacon of the church, having offered £60. Addresses were given by other friends, and a canvass was made. Before the conclusion of the meeting, it was announced that £70 more than the debt had been given. In the course of the evening, reference was made to the prosperous con-

dition of the church. During the seven months that the present pastor has laboured there, forty-nine have been received into fellowship, twelve stand as candidates, and there are a large number of inquirers.

ASHFORD, KENT.—A tea and public meeting was held in the Baptist chapel, St. John's Lane, Ashford, on Good Friday, when about 260 persons sat down to tea. The chair was afterwards taken by the Rev. T. Clark, the pastor; who addressed the meeting in a short speech. He specially thanked the friends for their kind assistance in the purchase of the harmonium to which they had just listened, the total cost of which was £28, which, he said, was all paid. Mr. Jolly, in behalf of Mr. Clark's numerous friends, then presented him with a handsome coffee and tea service, value, with glass shade, stand, &c., ten guineas, and also a purse containing twenty guineas, as a token of their high appreciation of his faithful ministry and Christian character during the six years that he had laboured amongst them. Mr. Clark replied in a very affectionate manner. The continuation of the service consisted of short congratulatory addresses, and singing of pieces of sacred music and anthems which the choir kindly got up for the occasion.

WOODSTOCK, OXON.—On Sunday, April 2nd, being the anniversary of the settlement of the Rev. T. G. Hughes as pastor, two excellent sermons were preached by the Rev. B. Arthur, of Coate; and on Tuesday, April 4th, a public recognition service took place in the chapel. The devotional exercises were conducted by the Rev. B. Arthur. The principles of the Baptist denomination were ably and eloquently set forth by the Rev. W. Allen, of Oxford. The charge to the pastor was impressively delivered by the Rev. T. Ness, assistant pastor at the Metropolitan Tabernacle; and an excellent and practical address to the church was given by the Rev. F. F. Medcalf, of Middleton Cheney. About 100 persons afterwards partook of tea in the Town-hall; after which a public meeting was held in the chapel, presided over by the pastor, when addresses were delivered by each of the ministers above-named, and the Revs. W. Irvine, of Shipton, and —. Davis, of Charlbury. The services, both on the Lord's day and on Tuesday, were largely and respectably attended.

MINISTERIAL CHANGES.—The Rev. John O'Dell, of Rathmines, Dublin, has accepted the cordial and united invitation of the church and congregation meeting in Fishergate Chapel, Preston, to become its pastor, and commences his ministerial duties there on the first Sunday in May.—The Rev. J. Hughes, of Pontypool College, has accepted the unanimous invitation of the Baptist church at Ashton-under-Lyne, and hopes to commence his labours the first Lord's day in June.—The Rev. R. Shindler having supplied the pulpit at New Mill, Tring, for six months on probation, has received and accepted a cordial and unanimous invitation to the pastorate.—The Rev. W. H. Wylie, late of Ramsey, Huntingdonshire, has accepted the cordial and unanimous invitation of the church and congregation meeting in Blackburn Road Chapel, Accrington, and commenced his stated labours there on the 19th of March.—Mr. Inglis, of the Rev. C. H. Spurgeon's college, has accepted a unanimous invitation from the church at Wootton, Beds, to become its pastor.—The Rev. James Lewitt, of Nottingham, has accepted an invitation to become the pastor of the Baptist church at present meeting in the Mechanics' Hall, Scarborough.—The Rev. G. Howells, pastor for the last ten years of the church at Whitebrook, near Monmouth, has resigned, and removed to the charge of the church at Coniston, Lancashire.—Mr. Charles Payne, of Chilwell College, has accepted an invitation to the pastorate of the Baptist church, Wolvey, Warwickshire.—The Rev. T. A. Williams, of Haddenham, Cambs, has accepted the hearty and unanimous invitation of the Baptist church at Swaffham, Norfolk, and commenced his labours there the first Lord's day in April.—The Rev. E. J. Silverton has resigned the pastorate of the church at Zion Chapel, Chatteris, Cambridge.—The Rev. G. Howe has intimated his intention to resign, at the end of July, the pastorate of the church at Mount Stuart Square, Cardiff.—Mr. A. Home, of the Glasgow College, has accepted the unanimous and cordial invitation of the Baptist church, Airdrie.

GENERAL.

A SOCIETY TO BUY AND SPRINKLE CHILDREN.—In connexion with the Propaganda, the great missionary organization of the Church of Rome, there is an institution called the "Society of the Holy Childhood," whose professed object is to buy babies in heathen lands, so as to "baptize" them. We can form an idea of the extent of their operations from the fact that last year, in Canada East alone, 10,000 dollars were raised for that object, and that over two hundred thousand children were sprinkled. The bishop of Montreal gives these items to the people

and urges them to continue their efforts to "people heaven with new angels." He lays a great stress on the fact that the money contributed to this society is not devoted to building churches, nor to sustaining missionaries, but to the purchasing of abandoned children and sprinkling them, or rather performing upon them the strange operations which constitute Romish baptism. In this way, says the bishop, these unfortunate victims are snatched from physical and eternal death! We remember that, a few years ago, a missionary of the Propaganda used to write from China what wonderful progress the Romish mission was making through his efforts. His name was Father Bataillon, and from his report, we judge he was a host in himself. He practised medicine, and his *speciality* was to doctor children. He kept concealed in one of his coat sleeves a vial of water, which he always used, as soon as the parents turned their backs, to sprinkle his patients, thus opening for them the gates of heaven. As his medical practice was extensive, he could report every year hundreds of *converts*. The missionary reports gave these facts as most encouraging, and as incentives "to send the Gospel to the poor heathen." It appears, however, that this novel mode of converting the Chinese and Hindus was not adequate to the necessities of the case, and in this age of progress, a labour-saving machine or society was needed to do this work with a celerity and despatch in keeping with the age. Instead of the concealed bottle, the missionaries have a visible purse, by which they easily reach the rising generation, and make them Christians by hundreds of thousands. The new mode is certainly very greatly in advance of the old one, and, after this, the pope must certainly acknowledge that "the world moves."

Editorial Notes for the Month.

THE great event of the past month is, doubtless, the capture of Richmond and Petersburg by the armies of the North. This event, which had been for some time regarded as certain, came yet at last with a startling suddenness; and the result was not obtained without a severe struggle, which involved the loss of many thousands of lives. At the time we write, Lee, with his whole army, has surrendered to Grant, and Jefferson Davis has escaped to Danville. Practically, we trust, the war is over. It only remains for the conquerors and the conquered to agree as to the terms of a settlement. One thing rejoices us much, and that is, the disposition, that appears to be universal in the North, to treat the South with clemency and even with generosity.

England has sustained a sad loss in the death of Richard Cobden. There are few men living to whom she owes so much; few men, either living or dead, more worthy to be held in everlasting remembrance by her. Mr. Cobden's death was painfully sudden; only a week or two before his death he was preparing to take part in the debate on the Canada Fortifications scheme, in regard to which he held strong opinions; but Death seized him while on his way from his home at Midhurst to his place in the House of Commons, and the cold hand was never relaxed. Good men followed him to his grave, and made great lamentation over him. Already a subscription for the support of his family has been resolved on, and nearly all the great towns of England have decided in some way to do honour to his memory. The Emperor of the French has recorded his opinion of the merits of the "Great Commoner" in a despatch the like of which we do not remember to have seen before. But "he rests from his labours, and *his works do follow him.*"

During the past month we have been alarmed by rumours of a Plague that was said to be approaching our shores. It has raged most severely in Russia, where many have fallen victims to it; and the first statement was that it had taken its origin in the Ural mountains, was slowly but surely working its way westward, and in course of time might certainly be expected to appear in our own country. More recent intelligence has tended greatly to dissipate the public alarm. The best authorities assert that the disease is by no means unknown in England, consisting only of relapsing and typhus fever, both of which have been resident in Britain for years. Both the relapsing and the typhus fever are, however, terrible visitants, and any considerable increase of them could not fail to add greatly to the Bills of Mortality. To be forewarned is to some extent to be forearmed. All who have influence with the people, especially with the poor, should do all in their power to induce attention to those laws of cleanliness and health, which are the best preventives of disease, and which do more than anything to rob it of its terrors if it actually come.

At the time we write, the April meetings are being held in London. As we shall give a special report of those meetings next month, we reserve what we have to say respecting them till then; and, indeed, the time at which we go to press would prevent us from giving more than a very imperfect account. We may mention, however, that the union of the Baptist Irish Society and the Baptist Home Missionary Society—of which we have more than once expressed our approval in these pages—has been resolved on with a degree of unanimity which augurs well for its success. The Baptist Missionary Society—which was in such difficulties last year—has been enabled to announce a small balance in the hands of its treasurer. The Baptist Union has held its Annual Meeting, with a success worthy of that which attended its Autumnal Meeting in Birmingham. Altogether we trust that these Meetings will be attended with permanently happy and useful results.

We must not close without referring to the large number of brethren in the ministry whom the denomination has lost during the month. The Obituary of the Month includes the names of several esteemed and beloved brethren who had long served the Master faithfully and well. Our space permits us to mention only the names of Mr. Pengilly, formerly of Newcastle-on-Tyne, whose "Scripture Guide to Baptism" is so well known; Mr. Upton, of St. Alban's, who had for more than forty years been the pastor of the church in that place; Mr. W. G. Lewis, who was for many years the minister of one of the churches at Cheltenham; Mr. Elliott, of Newnham; Mr. May, of Barnstaple; Mr. Pyne, of Weston; and Mr. Hawson, formerly of Staines. It is seldom that, in the course of a single month, we have had to record the loss of so many honoured brethren. May it be found that their mantles have fallen on those whom they have left behind them!

THE

BAPTIST REPORTER.

JUNE, 1865.

THE FINANCES OF OUR DENOMINATIONAL INSTITUTIONS.

THE May Meetings of our denomination are now over, and the excitement they produce has well-nigh passed away. We avail ourselves of this opportunity, before entering on the calmer duties of another year, to direct the attention of our readers to a topic to which we have already adverted. Our religious societies have, as usual, been reporting progress. There cannot be, therefore, a more appropriate time to call attention to *the finances of our denominational institutions.*

For several years our different societies have not much augmented their incomes; they have often experienced great difficulty in preventing a deficit; and they have failed to realize the plans of enlarged benevolence which their directors projected. With regard to our Home and Irish Missions (now happily united) this is to be greatly deplored, but it becomes matter for grave anxiety when we find this state of things seriously affecting our Foreign operations. At the recent Annual Meeting of subscribers to the Baptist Missionary Society, attention was called to the inadequacy and unadvancing amount of its funds. The Annual Report states,—"The financial condition of the Society, during the year, has occasioned considerable anxiety and concern. In every part of the field the expenses of the agency have increased, in India especially; while the demand for an augmentation of the number of teachers and native preachers has been incessant." Notwithstanding this, the *present* expenditure "exceeds the income by nearly three thousand pounds." "In 1864, after deducting the special contributions for expected debt, the income for general purposes was £17,906; in 1865, £18,382, which gives a real increase of only £476." The income of our Foreign Mission is small in proportion to our resources as a denomination, and is collected with very much labour and difficulty; but it is matter for humiliation and prayer, that, especially after the attention that was given to the subject last year, it does not increase.

This state of things does not arise from the deficient energy or wisdom of the directorate, or the want of confidence in them on the part of our ministers and churches. We believe in the integrity and earnestness of all our committees; we believe them intently bent on discharging their high

trust with all vigour and prudence. Not many changes, perhaps, could be made for the better, in the mode of conducting our societies. The large sums still given to them prove the undiminished confidence of the denomination in those who conduct their operations, and their annual reports satisfactorily show the efficiency, economy, and success, with which their resources are expended.

We cannot explain the stand-still by a decline in the number and strength of our body. Many large new congregations have been collected of late years in the metropolis, and elsewhere, whose contributions are liberal; yet these have only supplemented the deficiency in the receipts from other quarters. It might be a useful exercise to tabulate the income of our Foreign Mission from different parts of the country for the last ten years, and point out where the failure of supply has occurred. It would be cheering to find the causes of decline only endemic; but we believe that inquiry would show them to be epidemic, affecting, with rare exceptions, the whole denomination, and, we fear, the whole religious world. The number of members in our churches is yearly becoming larger, our congregations are more numerous, the wealth of the nation, and therefore of our people, is increasing, our members are not less earnest and effective; but, while there is progress in everything else, Christian benevolence is stationary.

Nor is it satisfactory to attribute the deficiency of funds to the want of adequate agency to canvass the country for subscriptions. Doubtless a larger sum might be realized by mapping the kingdom into districts, and scattering agents over its length and breadth; but increase of income would be attained at a heavy percentage of expense; the agents would find the labour arduous and not very productive; their employment would not reach the heart of the evil, or remove the *causes* of the decline; and they would be doing the work which our deacons and churches ought to do in their own neighbourhoods by themselves, and which they would do effectually and with permanent result, if they adequately felt its importance or their own obligations. Such agents as have occasionally been employed testify to the difficulty of obtaining money.

The question then is, Whence arises this difficulty? Perpetual dunning ought not to be needful to obtain from Christ's people a moderate liberality; their benevolence ought to have a natural and easy outflow. Happily, whatever influences affect our body in general, there are certain churches exempt from their operation, and there are many isolated Christian families whose liberal spirit leaves little to be desired. If all Christians were like them, a vast accession to the means of usefulness would be placed in the hands of our committees.

It is certain that the American war, and the high prices of provisions, have pressed so severely on the middle and lower classes, who chiefly compose our congregations, as in many instances to cripple their benevolence; but much of the evil we deplore existed before the war, and if augmented by it, suggests a new matter for lamentation, that economy of expenditure should in Christian families commence with an abridgment of religious charities already sufficiently restricted.

Perhaps a portion of the evil is due to the large increase of domestic claims. There are few congregations but have some half-dozen or more organizations for usefulness which did not exist as many years ago, and which are every year increasing. Benevolence is thus drawn off into innumerable channels, and its diminution may in some cases be more apparent than real. City Missions, the rage for education, the mania of chapel-building, and the taste for lavish expenditure on what will gratify the eye, have all diverted funds which might otherwise have been poured into the Mission treasury. Yet this is only partially true. Experience shows that those who are the most liberal in domestic charities are the most generous respondents to foreign claims.

Some allowance must be made for the absence of any of those topics of extraordinary and thrilling interest which awakened, years back, such a generous response to appeals for assistance. Chapels in flames, missionaries in prison or in peril of their lives, slaves struggling for freedom—these, and topics of a kindred order, could not fail—and, if need arose, would not fail again—to convulse the religious world to its centre. But such appeals are transient in effect, and awaken only a spasmodic liberality. Benevolence sustained by high stimulants will soon collapse; the perpetual application of the spur will destroy the noblest steed. It is true, and so far encouraging, that, of recent years, the incomes of our different societies have been derived from ordinary sources without such exciting appeals. They are the less likely to fall below their present amount; but the greatest difficulty has been felt in keeping their receipts at an average sum, and our secretaries, treasurers, and committees, are losing their ardour and buoyancy at seeing the tide of benevolence perpetually at low water.

Many families and churches have a low standard of giving to Christ's cause, because they cherish a low estimate of the Redeemer's claims. Everything they do for his kingdom bears the stamp of niggardliness. Like a sponge, they give nothing until squeezed. Like a long-necked bottle, they pour forth but little at a time, and that not without much grumbling. The old tenth which the Israelite gave to the Lord has been exchanged by them for a much smaller fraction of their income. They pauperize their ministers. They starve their Sunday schools. They are slow and reluctant in every domestic charity. To urge their assistance in a philanthropic movement is as grateful to them as dragging them to the whipping-post. It is not surprising that distant claims are unrecognized, and the smallest sums are contributed which decency will allow. The evil in such cases lies deep—in their defective piety. The love of Christ has not filled their hearts, and therefore does not open their hands. The spirit of the world greatly pervades the church. We do not witness an apostolic devotedness, making every believer a living sacrifice to God. The low condition of piety amongst us is apparent to the superficial observer. It is seen in the want of self-control in private life, in the commercial failures too frequent among Christian men, in the absence of that high moral tone which true godliness would foster, in the worldly spirit which pervades the officers and members of our churches, and presides over all their proceedings, and in the strife and discord which often divide them. It is of a

piece with the worldliness of the church, that in her benevolence she is fast becoming as niggard as the world. These things, happily, are not universal; it is well if they are not on the increase.

Many amongst us who are disposed to liberality have thoughtlessly deprived themselves of the ability; they have floated with the popular current, which does not set in favour of economy and self-denial. Those of the middle class live up to or beyond their incomes, maintaining a perpetual struggle between gentility and poverty, keeping up an appearance of wealth at the expense often of domestic comfort, sometimes of honour, and always of benevolence. They must live in a fashionable quarter, have a large establishment, give their children a costly education, sparing, out of £600 or £800 a year, not £20 in charity, and forgetting all the while that Christ and souls have at least as much claim on them as the "lust of the eye and the pride of life."

These causes have been aided by a wide-spread ignorance of, and therefore indifference to, the operations of our societies. As life cannot be sustained without food, or fire without fuel, so interest in foreign or any other missions can only be kept up by constant familiarity with their proceedings. It is rarely that "The Missionary Herald" is perused. The reports of our denominational societies are not widely distributed, and still less read. "The Freeman," "The Baptist Magazine," and "The Baptist Reporter," might all easily have their circulation doubled. Though means of knowledge thus exist, the people fail to acquire the information which would sustain and deepen the missionary spirit; and many of them would know absolutely nothing but for the momentary gleam which annually flashes upon them in the shape of a deputation, to leave the darkness often denser than before. It ought to occupy the attention of pastors and deacons, whether congregations cannot at prayer-meetings and in Sabbath discourses be more effectually familiarized with the details of evangelic labour, and more thoroughly imbued with the missionary spirit. Once a month it is the practice of some of our ministers, and with great effect, to direct attention to the mission field. This plan, when judiciously pursued and a wearisome monotony avoided, cannot fail to quicken sympathy and enlarge benevolence. If our churches knew what is being done, they would be stimulated to co-operation.

Our united missionary prayer-meetings have generally been a failure. They have been allowed to supersede congregational prayer-meetings. The show of union which they preserve among the churches has been maintained at the expense of a decline in the missionary interest. They are often cold, formal, spiritless affairs. We have rarely had our interest quickened, or our souls benefited, by them. Neither is there yet in our churches an earnest spirit of prayer for missions. Amid multiplying agencies there is a disposition to forget that the triumphs of Christianity will be won, "not by might, nor by power, but by the Spirit of the Lord."

We have thrown out these hints as a contribution towards a serious examination of the subject. It demands the earnest attention of our churches, but especially of their pastors and deacons. The evil lies not

on the surface. There is serious mischief affecting the constitution, of which the difficulty in sustaining our institutions is only symptomatic. Any efforts to resuscitate a hearty interest will fail, if they begin and end in begging for money. What is needed is little short of a regeneration of the church, the power of the Holy Ghost on both ministers and churches, a revived state of piety throughout the religious world, the love of Christ pervading the heart and hallowing the life. Then the "silver and the gold" will be the Lord's; nothing will be wanting that the resources of the church can supply. Without this we anticipate increasing difficulty and gradual decline.

THE CHURCH AT CORINTH.

"*Corinthus, Achaiæ caput, Græciæ decus, inter duo maria, Ionium et Ægæum, quasi spectaculo exposita.*"—FLORUS ii. 16.

I. CORINTH was the capital of the Roman province of Achaia,* and the residence of the Roman pro-consul. In the time of the apostle it was, in fact, the metropolis of Greece, as Athens was its university. In bringing the Gospel to Corinth, Paul virtually brought it to Europe; *our* Christianity is one of the large results of his labours in that city. Hence the immense value of those labours; hence the close and intimate interest we have in his letters to the Corinthians.

We must be careful not to confound the Corinth in which Paul laboured with the ancient Corinth celebrated in classic history. That former city was destroyed, B.C. 146, by the consul Mummius. The destruction was thorough and complete, only a few temples and columns surviving the great conflagration in which its miracles of architecture and art were destroyed. It was in this conflagration that a great mass of gold, silver, and bronze was melted, and ran together, accidentally forming the rich material called "Corinthian brass"—a metal very famous in ancient times. The city was pillaged as well as destroyed. For years afterwards the villas of the Roman nobles on the banks of the Tiber were enriched by the precious marbles, and statues, and paintings, carried off by the soldiers when the city was sacked. Polybius, the Roman historian, saw some of these soldiers playing at draughts on the pictures of celebrated artists.† Müller tells us that the vases and statues taken to Rome introduced a new art fashion into the metropolis of the world.‡

But about a century after the destruction of ancient Corinth and the dispersion of its surviving inhabitants, a new Corinth§ arose. Julius Cæsar, noting the importance of the site both as a commercial port and a military position,

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* Achaia was a *senatorial* province; and a senatorial province was a more important sphere of action than an imperial province. The governors of the imperial provinces were simply the military lieutenants of the Emperor: they were seldom consulars, and were not called pro-consuls. But for the governors of the senatorial provinces the Senate generally selected its highest magistrates; and these assumed the title of pro-consul, received ampler salaries than those of the Emperor's appointing, and were distinguished by a retinue of twelve lictors, while their rivals were only allowed six.—Merivale's *History of the Romans*, vol. iv., chap. xxxii., p. 30.

† Strabo viii. 6. ‡ Müller's Archäologie, § 165.

§ Called after its founder, "*Colonia Julia Corinthus.*"

built a new town on the ruins of the old, and peopled it with Italians, most of whom were freed-men—men, *i.e.*, who had been, or whose parents had been, slaves. The city rapidly increased. The descendants of the Greek merchants and traders who at the destruction of the ancient city had fled to Delos and the neighbouring coasts, came back to their ancestral home: and many Jews flocked eagerly to a city where there was much business to be done, and from which Jerusalem was easily reached. Still the Italians were the strongest, the ruling class. From this fact arose one chief characteristic of the place.* It was Roman not Greek, democratic not aristocratic, in its habits, and held in itself the vices as well as the virtues of turbulent democracy.

This fact tells on Paul's letters. It was only in such a democratic city as Corinth that those meetings could have taken place in which every member of the church exercised his gifts in a brawling disorderly way, and without heeding rules of right and courtesy: it was only in such a community that *the parties* could have been formed which divided the church—a community in which a crude sense of equality and independence led men first to jostle together confusedly, and then to combine in adverse factions. Thus, if in the church at Corinth we find a certain freedom and largeness of thought, we also find in it self-assertion, turbulence, disorder,—one after the other springing up and shouting, "I am of Paul," "I of Apollos," and "I of Cephas."

Another fact throws light on the Epistles. Corinth, the home of a fierce democracy, was also a commercial port. Its site was perhaps the finest in the ancient world. It stood on the Isthmus which connected north with south Greece, on the narrow tongue of land which divides the Ægæan and Ionian seas.† The most prominent feature of the Isthmus was the *Acrocorinthus*, or citadel of Corinth—a stern, jagged, abrupt cone of rock which suddenly sweeps up to some two thousand feet above the level of the sea, and throws its long shadow half way down the Isthmus. The ascent is steep and fatiguing, and its summit so spacious that it would hold a large town; while its sides are so abrupt and rugged that a handful of soldiers might defend it against a well-appointed army.‡ The city of Corinth stood on the northern base of this lofty formidable rock—on a small table-land of no great elevation—and spread downward and sideward, throwing out great roads which extended to the sea on either side of the Isthmus. These roads terminated each in a port—Cenchreæ on the Ægæan Sea, and Lechæum on the Ionian Sea; the latter for the Italian, and the former for the Oriental commerce. The Isthmus between these two ports was only about three miles broad, and the light small ships of antiquity were often drawn across this narrow sandy space, and so transported from sea to sea. In the apostle's time, the Emperor Nero made an unsuccessful attempt to cut a canal across, and thus facilitate the passage.

In this happy situation, Corinth soon rose to be one of the richest and greatest emporiums of the Roman Empire; all the traffic between North and South Greece passing *along* the Isthmus it commanded, and most of the sea-borne traffic between Europe and Asia passing *across* it. From this fact arose another peculiarity of Corinth. Its aristocracy, its leading men, were not men of birth,

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* The fact that so large a number of the converts mentioned in Paul's Epistles to the Corinthians have Latin names is one of those undesigned coincidences of fact with fact which are more convincing than designed and elaborate proof.

† Corinth was called "the Bridge of the Sea" (Pind. *Nem.* vi. 44) and "the Gate of the Peloponnesus" (Xen. *Ages.* 2).

‡ Nor would a beleaguered garrison suffer from thirst, since the Acrocorinthus is to this day plentifully served by the fountain of *Peirene*, which Strabo describes as "full of sweet and clear water."

but men of wealth; not manufacturers even, but merchants. They had not the settled dignity which ancient and honourable lineage ought to give, nor had they the trained intelligence and quick invention which fit the manufacturer for success. Mere commerce is apt to sink into routine. It produces nothing, but simply shifts productions from one place to another. Those who pursue this vocation often come to look at all things merely with an eye to their market price, to worship Mammon instead of God, to value profit above honour, and to account as of little worth the mental power, or moral virtue, or spiritual hope, which weighs nothing when put into their scales. And such men were most of the Corinthian merchants.

Besides this worship of wealth, there were also the usual demoralising influences of a seaport. Men of all lands, of all faiths, of all morals and of none, met and jostled on the quays and in the streets of Corinth. Withdrawn for the time even from the feeble restraints which the influences of home would set to them, they gave loose to their passions. Corinth became a synonym for vice.* Licentiousness was dignified into worship, the temples no less than the streets swarming with prostitutes, more than a thousand of whom served as priestesses in a single temple devoted to the goddess Aphrodite. The stately but unhappy city became a hotbed of evil, in which every noxious weed, indigenous or transplanted, grew and throve; luxury and sensuality were stimulated by the gambling spirit of commerce till Corinth became a proverb of corruption.

These were the common characteristics of the place; but to complete our view we must glance at the contributions of each of the three races which found a home in it.

First, there were *the Greeks*. Now Greece was tainted to the core. Her ancient patriotism was gone; her valour was no more. Her orators had lost the golden bow of their eloquence; her poets their ancient inspiration. Foreign conquest, the incessant tyranny and pillage of alien rulers, had broken her spirit. Loss of liberty ended in loss of manhood. Amid this universal degeneracy, there were two classes of Greeks very distinctly marked. There were the uncultured and the poor, peasants and villagers† for the most part, to whom ancient and honourable memories were still dear; to whom the old heathen religion was still vital and true; who still saw in imagination the ancient gods sitting in solemn conclave on the summit of Mount Olympus, and still heard Pan and the Fauns, the Oreads and Dryads, making merry in wood and by stream. Such were the Galatians, and such were those rude men of Lystra who took Paul and Barnabas for Jupiter and Mercury, and would fain have worshipped them. These were men who clung to the paganism of their fathers, and set themselves in grim desperate opposition to the Christian faith.

That was by no means the habit of the Greek gentlemen and citizens who gave themselves to elegant æsthetic pursuits. They had lost their religion as well as their freedom; and their restless curious Greek intellects found vent in the search for wisdom—not Solomon's wisdom, the fear of God, but wisdom in the base sense of incessant intellectual speculation. They refined and mysticised

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* Aristophanes uses the word "Κορινθιάζομαι" (to Corinthianize) in the sense of "to play the wanton;" and Horace adverts to the evil reputation of the place in Ep. i. 17, "*Non cuivis homini contingit adire Corinthum.*" It was while at Corinth that Paul afterwards drew the terrible picture of the vices of heathenism contained in the first chapter of his Epistle to the Romans.

† *Pagani* (Pagans) meant simply the dwellers in obscure hamlets and villages among whom the heathen superstitions lingered long after they had disappeared from the towns and cities of the Empire. Hence the modern meaning of the word "Pagan." In like manner the word "heathen" took its present meaning from the fact that the wild dwellers on the German "heaths" were the last to receive the faith of Christ.

till their speculations resembled airy cobwebs hanging on to nothing, but blown hither and thither by every gust, and annihilated the moment they came into contact with the sharp practical realities of life. In place of eloquence they took to rhetoric, multiplying words without meaning, as if they supposed that even solid facts might be talked out of their natural shape if only you talked long enough and cleverly enough about them. They were sceptical and pugnacious, holding no view very long or very earnestly, but willing to go to a considerable expenditure of words on its behalf so long as they held it. And this class of men—these subtle, speculative, shifty Greeks, always crying out for "wisdom of words"—were a main cause of trouble in the Corinthian church. Paul's letters are very much taken up with them.

The Romans also were in force at Corinth. Gallio, the Roman pro-consul, resided there during the greater part of Paul's visit. The apostle had some dealings with him. This Gallio* was the brother of Seneca, a famous Latin philosopher and moralist. All that Seneca tells us of his brother corresponds with the impression left by Luke's account of him in the Acts of the Apostles. Seneca speaks of him with singular affection, not only as a man of integrity and honesty, but as one who gained universal regard by his amiable temper and popular manners.† Now, the personal character of the pro-consul was a matter of the greatest importance to Corinth and the other cities of his province, inasmuch as it influenced the whole system of administration, the general trade and prosperity, and the relative position to be taken by the different races, and factions, and sects. The people were happy or miserable according as the pro-consul, who was absolute lord of life and property throughout his province, was a rapacious harpy like Verres, or a generous and kindly governor like Cicero. Gallio was a ruler of the better sort. He was there to administer the Roman laws, but not to interfere with the squabbles of obscure sects, or to help one faction to triumph at the expense of another. He was there to mete out justice whatever the mob might say to it, and to keep the peace between the alien races who were so ready to take each other by the throat. It was this wise impartial rule which, as we shall soon see, once saved Paul from death. Meantime, it is a noteworthy element in the Roman society of Corinth that it took its tone from a man like Gallio,‡ clement and popular, yet dignified and just.

If to all this we add the fact that *the Jews* were in some strength at Corinth, we shall have a tolerably complete view of the case. Then, as now, the Jews worshipped Mammon, and yet were ready to die, or even to give up their gold, rather than confess they did, or acknowledge that Jehovah was not their God. Then, as now, they held by ordinances of outward observance after all meaning and spirit had gone out of them. The Messiah must be a great King. He must come with signs and wonders; must strive, and cry, and make a noise in the streets. Hence they plagued Paul with a perpetual requirement for "a sign," just as the Greeks were always asking him for "wisdom"—*i.e.*, airy speculations tricked out in rhetorical words; hence, while Greek and Roman were running into excess of riot, the Jews were standing up for antiquated forms and modes of worship which had long since lapsed into death.

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* Junius Annæus Gallio.

† Seneca's words are: "*Nemo mortalium mihi tam dulcis est, quam hic omnibus; Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.*"

‡ The pro-consul contributed very largely to give the tone to the Roman society of the provinces, and that not simply by his personal influence, but by that of his train. He was "attended by a host of secretaries, notaries, heralds, lictors, physicians, and augurs; his train or *cohort* was swelled by a number of young nobles, aspirants to place and favour, who were sent by their friends to receive under his auspices their first initiation in the mysteries of public service."—*Merivale's History of the Romans*, vol. iv., chap. xxxii., p. 28.

It was among this society, thus constituted, thus complex, thus manifold, that Paul laboured for eighteen months, and to which he wrote the letters known as the First and Second Epistles to the Corinthians.

II. In the course of his second missionary journey, St. Paul passed from Athens to Corinth, from a quiet provincial town to the busy metropolis of a province, and from the seclusion of an ancient university to the seat of government and trade. In the flourishing ages of the Greek Republics, Athens was greater than Corinth in arts, in arms, and in politics: *now* Athens had only the memory of its previous greatness, while Corinth rose from its former ashes a new and splendid city, whose streets swarmed with busy crowds—a multitude of Greeks and Jews having united themselves to the military colonists whom Julius Cæsar had transplanted from Italy.

To the wealthy and luxurious inhabitants of Corinth the visit of Paul must have seemed a matter of the slightest importance: a solitary Eastern traveller, he would be at once lost in the constant ebb and flow of strangers crossing each other at the Isthmus. But by the apostle himself his visit was regarded as of supreme moment. It was, and he felt it to be, the climax of his second missionary journey. When he started from the Syrian Antioch, he had thought to confine himself to the cities and villages of Asia Minor. Thrice God interposed to enlarge the scope of his travels and labours. When he arrived at Galatia, he was "forbidden of the Holy Ghost to preach the Word"* any longer in Asia. From thence he "essayed to go into Bithynia," another Asian province; "but the Spirit suffered him not."† Passing in silence to Troas, Paul has a vision: "a man of Macedonia" stands before him in an attitude of supplication, entreating him to cross over into Europe, and help those who were perishing for lack of knowledge.‡ And Paul, "assuredly gathering that the Lord had called him" to carry the Gospel to a new continent, at last took the resolution, memorable for all time, of crossing over into Europe. He arrives at Philippi, passes through the chief cities of Macedonia to Athens, tarrying only a few days at each of the places he visits, resting nowhere till he arrives at Corinth. Beyond this he never, so far as we know, advanced. Here he tarried for the space of one year and six months. It was the term and climax of his journey; his labours at Corinth may be taken as the first establishment of the Gospel on the European continent.

At the time of his arrival there was a larger number of Jews in the city than usual, many of those who had lately been banished from Rome, by the decree of Claudius,§ having taken refuge at Corinth. Among these were Aquila and Priscilla. In their house, always hospitably open to strangers,‖ Paul found a home, attaching himself to them because they were of the same craft with him. He dwelt with them, and wrought with them at the tents which they manufactured from the "*cilicium*," or haircloth of the Cilician goats. His first thought in this new city is to earn his bread and secure his independence by honest toil.

Once fairly settled, we may suppose that he began to look about him and take note of the various aspects of the city and its environs. From the summit of the Acrocorinthus he would look down on "the double sea" whose blue waters swept round the Isthmus, threading their way through innumerable islands, and dashing against jutting promontories of rock. On the narrow neck of land which stretched between the two seas he would mark the level plain and broken gullies clothed with the stunted pine, from whose branches of emerald

* Acts xvi. 6. † Acts xvi. 7. ‡ Acts xvi. 9, 10. § Acts xviii. 2; Suet. Claud. c. 25.
‖ 1 Romans xvi. 5; Cor. xvi. 19.

green were woven the garlands for the conquerors in the Isthmian Games—garlands which, in his First Epistle, he contrasts with the unfading "incorruptible crown" of the Christian combatant.* In its eastern declivities he would observe the "*stadium*," or course along which the runners raced with a speed and energy which Paul bids his converts imitate in the Christian race,† reminding them that "they who run in a race, run all, though only one receives the prize," and urging them "so to run as to obtain." On the outskirts of the city his eye would rest on the spacious amphitheatre, in which, after the cruel Roman fashion, victims were thrown to the wild beasts, or gladiators fought to the death; and from which he probably drew his figures when he told his Corinthian converts how he had "fought with beasts at Ephesus," and how, when pressed above measure with hardships and indignities, it seemed to him that he was "set forth as the last in the file of combatants appointed to death"—a spectacle to the world, to angels, and to men.‡ About the city he would mark the temples and columns—columns with their *Corinthian* capitals—which alone had survived the conflagration that destroyed the former city, and works of art wrought in that Corinthian brass into which gold, and silver, and bronze had melted and run; and hence, no doubt, he drew that magnificent illustration§ in the third chapter of his First Epistle, in which he warns us that we build upon the one sure foundation, not "wood, hay, and stubble," but "gold, silver, and costly marbles," that when "the day that is to be revealed in fire prove every man's work," our work may "abide," just as the precious metals and costly marbles of Corinth remained when all meaner edifices of wood and thatch had been swept away. Within the city, no doubt, he would also take note of the luxury and mammonism shown in the streets and markets, of the schools and gymnasia in which the Corinthians contracted their admiration for mere gifts of intellect and speech, and of those wicked temples in which licentious indulgences were hallowed by forms of worship.

All this we may fairly infer from the allusions which are so plentifully scattered through Paul's Epistles. But we are not left thus laboriously to trace out hints and construct from scattered allusions the story of Paul's religious labours in Corinth. In the Acts of the Apostles‖ we have some direct account of these. And from this account we learn that on the Hebrew Sabbath he was wont, when first he arrived in Corinth, to go up to the synagogue, and reason and persuade both with Jews and proselytes, apparently speaking at first only as a Jew to Jews, about the "mercy promised to their forefathers," and the "oath sworn to Abraham." But soon Timotheus and Silas follow him from Macedonia, and bring so good a report of the converts he has left there, that Paul is "pressed," *i.e.*, "straitened," in spirit. He cannot any longer speak simply as a Jew. He testifies to his astonished hearers that Jesus of Nazareth is the Christ of God. They break out into invective and blasphemy; and Paul stands up in the synagogue and shakes its dust from his robes, declaring that, since they will not hear him, he will henceforth "go to the Gentiles."

He had not far to go. Contiguous to the synagogue was the house of Justus, a proselyte, in which the apostle continued to reason, and persuade, and testify to as many, both Greeks and Jews, as would come to hear. Here his labours were greatly blessed. Epenetus, "the first-fruits of Achaia,"¶ seems to have been his earliest convert. The household of Stephanas, who are also reckoned among the first-fruits of Achaia,** must soon have followed. Gaius, with whom Paul found a home on his next visit to the city, was another of his converts.††

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* 1 Cor. ix. 25. † 1 Cor. ix. 24. ‡ 1 Cor. xv. 32, and 1 Cor. iv. 9.
§ 1 Cor. iii. 12, 13. ‖ Acts xviii. 1, *et seq.*
¶ Rom. xvi. 5. ** 1 Cor. xvi. 15. †† Rom. xvi. 23.

Aquila, and Priscilla too, with whom he now lived and worked, seem to have received his Gospel. But of all his early converts, none appear to have been more warmly welcomed than Crispus, the chief ruler of the synagogue, whom, on his profession of faith, Paul baptized with his own hands. The congregation rapidly grew. "*Many* of the Corinthians hearing, believed, and were baptized."* Among this mixed and growing audience Paul "*sat*," after the manner of the Rabbis, and taught with unabated fervour "the cross of Christ." Speaking not with enticing rhetorical words, but as one who heartily believed in the simple Gospel facts, he won an easy victory over the outworn creeds of Paganism and Hebraism. Some of his converts were, we know, men of culture and wealth; but most of them were among the foolish, and weak, and low-born;—"not many mighty, not many noble, not many wise," were called, but mainly the slaves and artisans, men whom the rigorous demands of labour kept in part unsophisticated, and open to the recognition of fact and truth. These all, smitten as with an electric life-giving shock, became a distinct body, separate from their countrymen and neighbours, and exhibited a singular outward proof of the reality of the change which had passed upon them, not so much by their altered lives—for in this respect they were many of them gravely deficient—as by the sudden display of gifts of all kinds, such as they had either not possessed before, or possessed only in a much lesser degree. They spake with tongues; they interpreted; they prophesied; they were enriched with all utterance and all knowledge: in the miraculous gifts of the Spirit they came behind no church of early times.

The only further interruption which Paul received from the Jews was the tumult led by Sosthenes, who had succeeded Crispus as chief ruler of the synagogue. It would seem that while Paul was busy in his work, Gallio, the new pro-consul, arrived at Corinth. The Jews, anxious if possible to profit by a change in the administration, and encouraged, perhaps, by the compliant and gracious character of the pro-consul, accused Paul before him as a disturber of the religious faith and peace of the city. They seem to have hoped that Paul would be given up to them; and had Gallio been a governor of the stamp of Pilate, or Festus, or Felix, their hope would probably have been fulfilled. Happily he was a man of a nobler cast; and no sooner had he understood that the question before him was simply a question of "words and names" and the technicalities of the Hebrew faith, than, without permitting Paul to reply to the accusation, he drave Sosthenes and his abettors from the judgment-seat. This was a decision which carried grave consequences with it. The whole city was on the alert to see what the new pro-consul would do, and to gather some hints of the direction in which his sympathies would run;—whether he would favour the Jews, whose religion was protected by the Roman State, or side with the Greeks, who hated the Jews. It was a great triumph for the Greeks, though Gallio had not meant to give a triumph to either party, but simply to administer public justice, and leave all disputes of sects and factions to settle themselves as best they could. But the Greeks interpret the decision as adverse to the Jews: they deliver Paul from the hands of his enemies; they rush upon Sosthenes and beat him, probably with the lictors' rods, before the pro-consular chair. And "Gallio cared for none of these things." Why should he? It was no part of his office to decide religious disputes, but simply to punish cases of public "wrong and wicked lewdness." He is there to administer the justice of the State, not to control or patronize religion; and it is surely hard that we, who think the State can do no better thing for the Church than to leave it alone, condemn Gallio, and denounce him for his indifference, when he simply acted as we think officers

* Acts xviii. 8.

of State should act, and by his impartiality saved the life of the great apostle of the Gentiles.

How critical the occasion was we may infer from the fact that on all previous occasions Paul had left the cities in which the Jews persecuted him; and that to keep him at Corinth God sent him a vision,* and spake to him, saying, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." God would not have spoken thus had not Paul been discouraged and fearful, had not the danger seemed very great and very imminent. It was only because God cheered and strengthened him that Paul remained at Corinth, risking all the enmity of the Jews in order that he might gather much people of that wicked city into the pure fold of Christ.

(To be continued.)

ON SOME OF THE PASSAGES THAT ARE USED IN THE BAPTISMAL CONTROVERSY.

THIRD ARTICLE.

One or two passages remain on which we should like to say a few words. First, there is that passage on which so much stress has been laid by the advocates of Pædobaptism, the record by the evangelists of Christ's taking little children in his arms and blessing them. Is not this a chain wherewith to bind our wayward hearts to infant baptism? A chain be it—but, unfortunately, one link is wanting, and that link the all-essential one. What are the facts of the case? Certain persons brought their children to Jesus that they might receive his blessing; the disciples forbad them, but were sternly rebuked by their Master for so doing. What is the inference we draw from these facts? That if Christ were still upon earth we should, like these parents, bring our children, bodily, to him, that they too might receive his blessing. But he is not upon earth, his bodily presence is no more amongst us; what then? Our next inference from the facts before us is, that as we have not Christ's bodily, but his spiritual, presence with us, we are encouraged to bring to him our children,—not literally, which we cannot do, but spiritually, which we can do. But *how* are we to bring them spiritually to him? To this question obviously the passage before us fails to give any answer; it lays down simply the principle that we are encouraged to bring our children to Jesus,—*how that is to be done* must be learnt from other parts of Scripture. If we gather from other passages that the appointed way of bringing our children to Jesus is by baptism, then the one before us encourages us to baptize our children; but not otherwise. So that this passage evidently leaves the question of infant baptism an open point, it does not touch it at all. It lays down a principle—our children are to be brought to Jesus—it says nothing of the way in which they are to be brought.

Let us now look at another passage. "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." These words, as is well known, occur in Peter's

* Acts xviii. 9, 10.

address on the day of Pentecost. The Pædobaptist argument from these words is, that the promise of the Holy Ghost is to believers and their children, therefore the children of believers should be baptized as well as believers themselves. Let us examine the words a little. "The promise is unto *you*." Unto whom? To Christians? No, but to *Jewish inquirers*. These people were only pricked in their hearts; they had not received Christ, they were not yet baptized. The apostle does not say, "Repent and be baptized, and then the promise *will be* to you and to your children," but, "Repent and be baptized, for the promise *is* unto you and to your children." It was already theirs, as Jews, not as Christians. The Gospel was as yet preached only to the Jews, the apostles did not for years understand that the barriers of Judaism were now to be broken down. "The promise is to you," Jews, "and to your children," the seed of Abraham, "and to all that are afar off," so the Gentiles were always called, "even as many as the Lord our God shall call." Hence, if this passage proves infant baptism, it must be the baptism of the children of Jews alone.

But what does the last phrase qualify, "even as many as the Lord our God shall call"? "Those that are afar off" only? If so, the words "the promise is unto you" must have a condition implied; the promise is yours, *provided you receive it*, and it is your children's, provided they receive it. It is yours and theirs to have for the taking, but if you do not take it, receive it, as your own act, it will be inoperative. And as the parents must themselves receive it, so must the children. The apostle cannot mean, "The promise is yours if you receive it, and your children's whether they receive it or not." Was the promise unconditional to all those who were hearing the apostle's words, including those who, mocking, said, These men are full of new wine? Did all who heard him, and all their children, and, by parity of reason, their children after them to the end of time—did all these, unconditionally receive the promise of the Holy Ghost? Surely the concluding words, or some similar implied condition, must qualify the "you," as it does "those that are afar off," and must, therefore, include the intervening words "your children."

Apart from all straining of the passage, its meaning is clear. The Holy Ghost has just descended upon the Christian church. The onlookers, Jews from all parts of the world then assembled in Jerusalem, are amazed. Peter says to them, This is the fulfilment of the promise of God made through the prophet Joel, that in the last days God would pour out of his Spirit upon all flesh; this promise is to you and all God's chosen people, nay, to the Gentiles too. This promise you may receive or reject; receive it, then, repent and be baptized, and call upon the name of the Lord, and you shall be saved; for this promise is yours, your fathers had it not—you live in more blessed times: the promise is *yours;* receive it, reject it not. In short, the apostle's words imply simply this, Whatever privilege belongs to you belongs to your children also. Your privilege is to repent and be baptized, and thereupon receive the Holy Ghost. Your children have the same privilege; let them repent and be baptized, and they shall receive the gift of the Holy Ghost too.

One word on the baptism of households. Of course we know that there is nothing to prove that there were infants in the three households whose baptism is mentioned in the New Testament, or that if there were those infants were baptized. We have indeed strong presumption to the contrary in each case. But let us read of one of these baptisms. "I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." Now we would ask our Pædobaptist friends why the apostle baptized only Crispus and Gaius, and not their households. They will say, We are to infer that he did baptize the household of Crispus, for it is said that he "believed on the Lord with all his house" (Acts xviii. 8), and all believers were baptized. Precisely so; and we infer that there were no infants in the household of Lydia, for we read that all her household were baptized, and it is believers that are to be baptized. But what of Gaius? Why was not his house baptized? There may have been infants in it, and his house was not baptized, therefore infants should not be baptized. The reply will be, How do you know Gaius had a household, and that there were infants in it; and, if there were, that those infants were not baptized? Good, we reply: Brethren, take your choice; what shall be the principle of our argument; shall the burden of proof lie on him who makes an assertion, or on him who denies it? If the former, prove your assertion that there were infants in the household of Lydia; if the latter, prove your denial that there was a household of Gaius, and infants in that household; prove your denial that there were infants in the households of those who, at Samaria, "were baptized, both men and women;" prove that there were none in the households of Cornelius, of the disciples at Ephesus (Acts xix. 1–7)—or account for the fact that no mention is made of their baptism.

Perhaps it is somewhat out of date to refer to Romans xi. 16, as one of the proof-passages of infant baptism; but it certainly used to be brought forward in the argument. The passage is, "If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches," implying, say our friends, that the Jewish and Christian churches are one and the same: they have one father, Abraham, and they are one; and, therefore, without an express prohibition, infants should not be excluded from that rite which has taken the place of circumcision. Leaving the latter point for a moment, let us trace the apostle's line of thought. It seems to be this. Abraham was taken into covenant by God, and thus became a holy root. His seed constitutes the branches. God's first covenant was with the natural seed of Abraham; he covenanted to be their God and to give them the land of Canaan. But they broke that covenant, and, therefore, God cast them off; they were the natural branches, connected with the root by a natural union; yet God cast them off, and admitted branches "against nature," grafted wild branches into the vine; these wild branches being the Gentiles, who were admitted confessedly in a non-natural way. The natural branches were in the vine by natural descent; the spiritual branches, the spiritual seed, by spiritual descent. And so the apostle adds,

"Thou standest (ἑστηκας, Perf. 'hast taken and keepest thy standing') *by faith*." The Jews, being as natural branches admitted by natural birth, were circumcised in infancy; believing Gentiles, the church, being non-natural branches admitted by spiritual birth, "by faith," are baptized at their *spiritual* birth. The parallel is complete.

But has baptism indeed come in the place of circumcision? To discuss this subject at length would take us much too far. We simply remark that the passage usually brought forward to prove the fact proves either too little, or, for our Independent friends, too much. It runs thus (Col. ii. 11, 12), "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him." Is baptism an ordinance administered without hands? We, at least, have never seen it thus administered! Then the "circumcision made without hands" cannot be baptism. But if it be, then we are at once lodged in baptismal regeneration, for this circumcision consists in "the putting off the body of the sins of the flesh;" and on the same interpretation the baptism of the twelfth verse, and, consequently, the baptism of Romans vi. 3, 4, must refer to water baptism, and not, as many of our friends would maintain, to the baptism of the Spirit. The truth is, the eleventh verse evidently refers to the "circumcision of the heart" of which the apostle speaks in Romans ii. 28, 29, and the twelfth verse is one of those many passages which, as we showed in the last paper, applied to infant baptism, would prove baptismal regeneration.

We can but afford space to ask two questions on this subject. If baptism have come in the place of circumcision, so that all who could claim the privilege of circumcision have a right to be baptized, why should not a master, on his believing, have all his servants baptized, whether they believe or not? They certainly would have been circumcised with him, as Abraham circumcised his whole household, and they would have partaken of the Passover too, which, if baptism represent circumcision, would have as its antitype the Lord's Supper; and, therefore, all the members, heathen and infidel as well as Christian, of a believer's household, have a right both to baptism and the Lord's Supper, or else the privileges of the Jewish church are greater than those of the Christian. Abraham circumcised Ishmael, the mocker of the promised son, at the age of twelve years; should a boy of that age, an unbeliever, be baptized?

The second question is, If baptism have taken the place of circumcision, how is it that the apostles were so obtuse that when the question arose as to whether the Gentiles need be circumcised, they never thought of the simple argument, Of course they need not be circumcised because they have been baptized, and baptism has taken the place of circumcision? Circumcision is now called a privilege which we are hard-hearted enough to deprive our children of; the apostle Peter calls it part of a "*yoke* which neither we nor our fathers were able to bear."

One word on the mode of baptism, to bring these desultory remarks to a close. We are told that the preposition ἐν means "with," in this connexion, so that ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ means "they were baptized

with the Jordan." It is known that our infant princes are christened with water brought from the Jordan; what should we have thought if we had read in the newspaper report of the christening of the son of the Prince of Wales the following words: "The archbishop now took the infant prince in his arms and *baptized him with the Jordan*"! What an image of rushing waters would have come into our minds; how little should we have anticipated that this expression meant the sprinkling of a few drops of the sacred water on the child's forehead!

THE MINISTER'S INCOME.

In this year of grace eighteen hundred and sixty-five, when almost everybody has become "decidedly liberal," and—in theory, at least—disposed to advocate the plan of *weekly storing*, it may possibly be thought unnecessary to say anything about that well-nigh threadbare subject—the minister's income. Do we not all know how—the bishops of the Establishment having set the example by giving up the bulk of their emoluments for the benefit of ill-paid curates—every well-to-do member of the Dissenting churches has resolved to exchange the old programme of "How little can we get him for?" and "Don't you think he would take less?" for, "How much does he think he needs?" followed by, "Don't you think we could give him more?" Is this satire? and do you accuse me, on the spot, of reading, and—what is worse—of imitating, that severest of good-humoured critics, William Makepeace Thackeray? Well, you may be right, so far, that is to say, as regards these few words of preface; but, at least, the story which follows is original. Shall I own that I have been studying from the life, and that the characters hereinafter described are not mere creations, as some persons may suppose? Shall I give the real names of the people who figure here as M. and N.? Ah, what a hornets' nest of well-meaning but angry folk should I bring about my unlucky ears by that simple act ("simple," in sooth!)—possibly even an action for libel! For there is nothing that makes stupid people so angry as being shown-up in their native stupidity. Should we like it ourselves; supposing for a moment—what is, of course, impossible—that the reader and writer of this page (Thackeray again!) *could* be anything but profoundly wise? But to our tale.

* * * *

"Double my pew-rent, cousin Browning!" exclaimed Mrs. Simpson; "and what need can there be for that, I should like to know?"

"Well, you see, we do not pay our minister very well; and——"

"Not pay him well! Why, I thought he had a hundred and twenty pounds a year!"

"So he has; though the payments are often in arrear."

"Oh, as to that, he must take it as it comes. Ministers should not be greedy after filthy lucre, Mr. Browning! and besides, so long as he *does* get it, after all, its being paid a little later can make no difference."

"You think that, ma'am? Then I need not in future be so anxious to pay my rent as soon as possible after the quarter-day?"

Mrs. Simpson smiled, but the smile was somewhat forced; for Mr. Browning was her tenant, and she had taken care to let him know that she must have *ready* money. Not wishing, however, to own that she was worsted, the worthy matron took up a new position.

"Well, at all events," quoth she, "'tis as much as the people can afford to give."

"Do you really think so?"

"Should I say it, sir, if I did not? Look at me, for example, living here alone, and my husband away at sea—how can I give anything more than I do? People may think me rich because I have a house or two in addition to my husband's half-pay, but I can assure you, cousin Browning, what with clothing and housekeeping, and the expense of keeping a servant, and a doctor's bill every now and then,—for, as you know, I am but delicate,—I find it difficult not to exceed my income. I could do with another fifty pounds, very well indeed!"

"That is just what we say for our minister," replied Mr. Browning. And he smiled to think that, once again, he had the best of the argument. "What with clothing, and housekeeping, and the expense of keeping a servant, and a doctor's bill now and then, *he* must find it difficult not to exceed his income, and *he* also could do with another fifty pounds a year, very well indeed!"

"But suppose it cannot be contributed?"

"Or suppose it *can*?"

"But I don't see why he should expect it," persisted the lady. "Mr. Melbourne agreed to a reduction of his salary at the time of the secession, or whatever you call it, and, even now, is not ill-paid for services less onerous than those which you perform for Messrs. Smith and Johnson for the same amount."

Mrs. Simpson was one of those deluded souls who regard the payment of a minister's "salary"—she was careful to use that inappropriate word—as an act of grace on the part of his congregation for which all his sermons, prayers, and visits are, after all, a poor return. "It's his business to preach," she declared, as her cousin put in a grave remonstrance, "just as it is yours to go to your office every day; or my husband's to go to sea. You are paid for it; and so is the minister."

"A strange way of putting it; though, I fear, not altogether uncommon," said Mr. Browning.

"How 'strange'? We *do* pay him, I suppose?"

"They who preach the Gospel must live of the Gospel. Shall he minister to us in spiritual things, and we not to him in carnal?"

"Exactly. Well?"

"Well, I object to your comparing my engagement with Smith and Johnson to the contract between a Christian pastor and his people. And I think you would never have done it if, like me, you had reason to bless God for his mercy in bringing you within the reach of such a ministry. By whatever means your conversion was accomplished, my good cousin, it was not—I should suppose—through the public preaching of the Gospel, otherwise you would scarcely think it possible to recompense your minister with a salary. Money!" cried Mr. Browning, with enthusiasm, "you cannot pay for spiritual benefits with *that!* It is as a simple duty to ourselves and to our God that we release our minister from all necessity of labouring, save for the good of his people and the glory of his Master in heaven. If we gave him no money, he must either employ hand and brain in such work as would deprive us of more than half his time and energy, or soon die of starvation—in which case, you perceive, we should lose him altogether! It is, therefore, for our own sakes that we place money in his hands. As to paying him, God does that—in the coin of a nobler realm!"

With these words, Mr. Browning went his way, leaving his cousin—shall I confess it?—to fume over his "rough words," as she was pleased to call them, and console herself by trying on a new bonnet which had cost (O shame!) exactly *twice* the sum which she had refused to contribute towards increasing

the minister's "salary." But then, everyone knows that a woman must have a bonnet; and it would have been simply absurd to wear a plain straw, with a band of ribbon and a curtain,—for all the world like a parson's wife, or a quaker,—when such "loves of things" were to be had for thirty shillings!

Does the reader exclaim at this, and declare that poor Mrs. Simpson's case is one of hypocrisy; that no *real* Christian would have said and done such foolish things as these, *et cætera?* Well, he may be right; but, at least, one thing is certain—there are tens of thousands who profess to love the Lord Jesus Christ, yet regard his faithful ministers as hirelings, to be paid exactly as little as they will take, in order that their "employers" may have as much as possible to spend in some other way! This delusion is shared by persons of all ranks and of both sexes, and is the source of misunderstandings and disappointments innumerable. Unhappy the people whose pastor makes no stand against it; or, what is worse, begins at last to believe the lie! Churchman or Dissenter, old or young, he shall never be true ambassador for Christ until he has learned to call no man "master" upon earth; and also that the gift of God —be it what it may—is *not* "purchased with money."

Much more might be said upon this branch of our subject, did not duty call us to follow Mr. Browning to the vestry, where a meeting relative to the proposed increase of "salary" was to be held within half-an-hour of his conversation with Mrs. Simpson.

"You have called on your people, Mr. Browning?" inquired the senior deacon, as they waited for the striking of the clock.

"With no great success," was the rejoinder, "as may be seen by this list; containing more nays than yeas."

"Mrs. Simpson is against us, then?" said the deacon, as he glanced at the paper.

"Yes; and Michael Brent, who, I see, is here to-night."

"Well, I should not have expected it. Mr. Melbourne has been a friend to both, and I thought they really cared for him."

"Perhaps they do; but not so much as for L.S.D. and S-E-L-F," replied Mr. Browning, who was sometimes a little droll. "However, as we shall doubtless have a speech from Michael, you will be able to judge of *his* feelings for yourself."

Mr. Browning was not mistaken. Mr. Brent had "come on purpose" to "speak his mind," and therefore took an early opportunity of standing up so as to catch the eye of the deacon in the chair.

"Did I hear you say, sir, that no less than five-and-twenty pounds a year had been promised towards an addition to our minister's salary?"

"I said 'no more,'" was the answer. "Five-and-twenty pounds instead of fifty. And I called on the members present to unite with me in an immediate effort to increase the amount to one which shall enable our minister to live in comfort, and at the same time afford him the wherewithal to relieve the poor. How can we expect a man like Mr. Melbourne to remain with us, if we will not even deny ourselves in the smallest point in order to pay him what is his lawful due? I repeat it, *his lawful due.*"

"Strong language, brother!" said Michael, not without a certain severity; at the same time rising to reply. Whereupon Mr. Browning, being afflicted with a sense of humour, took to coughing—his sole recipe for checking mirth. "And I add, moreover," continued Mr. Brent, "that. I cannot understand, I really cannot, why our beloved pastor"—this with unction, which, we all know, is so cheap!—"should have asked, at this trying season" (trying, indeed!) "for an increase of salary!"

"He does *not* ask," said a voice; "but he ought to have it."

"Well, it's just the same thing,—or very near," continued Michael, somewhat disturbed by Mr. Browning's cough. "And why 'ought,' I should like to know? Isn't a hundred and twenty pounds a year a tidy income? How many *of us* have as much? I should like to know that, too!" Here the orator paused for breath, and looked round him as if to say—*There* I gave them a dose! and his supporters—who were, happily, but few in number—raised a feeble cheer. Warmed by this approbation, Michael resumed what he called his "argument," by inquiring why ministers could not live like other people. "Are *we* able to go away for change of air, and all that sort of thing?" continued he. "Do *we* live in the best part of the town, and have fine gardens, and pianos, and I don't know what besides? Mind, I don't begrudge anybody these things—all I ask is, why should I help to provide 'em for *him* when I can't afford 'em for myself? Why there's me and my Sarah Jane hasn't spent, on a *h*average, more than a pound a week since we was married"—(what a cough was Mr. Browning's!)—"and *we've* lived in two rooms, and never found it any hardship either. Yet you come to a man like me to ask for a subscription, so that Mr. Melbourne may spend three times as much as I do, and have lots of fine things that *I* can't afford—leastways, don't choose to! Why, they tell me that Mr. Melbourne gave three-pound-ten the other day for a set of books,—only four in a set,—and that his library is a sight to see! Now, *I* haven't got a book to my name that's worth ten shillings; and as for a library, me and my wife never went further than a hanging book-shelf!"

It was too much! Mr. Browning laughed outright, and the rest of Mr. Brent's listeners—always excepting his own partisans—being disgusted by the selfishness of his speech, interrupted him with cries of "Order." Nevertheless, it was thought expedient that one of the deacons should reply; and Mr. R., who knew Michael best, was requested to expose the fallacy of his so-called "arguments."

Mr. R. began by requesting that his audience would hear him patiently while he referred to the Gospel rule in reference to the support of ministers. "In the New Testament," said he, "we shall find all the direction we require. I will refer you to the ninth chapter of Paul's first epistle to the Corinthians, in which we read: 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.' *How*, my friends, should they live? On as little as they will take, or on as much as is required for their comfort? Shall our pastor have to pinch and contrive from Monday to Saturday before he can make the two ends meet, or be compelled to go without a meal before he can give one to the child of poverty whom it is his duty to visit and console! Should he not have a neat house, with such furnishing as befits the station which we desire to see him hold, and the hospitality he is commanded to exercise.* Are we free to invite a number of Christian ministers to come here on probation, and, having chosen the man of costliest education and highest gifts, refuse him the wherewithal to purchase books and the means of continuing—for our sakes, and for his own—to make mental progress? Is it *expedient*—but this is putting it in the very lowest form—to compel one on whom we rely as our helper in the way to heaven, to be held down to earth by anxiety about arrears of income, insufficient means, and a constant fear of debt? Shall *we* not suffer, if our minister is obliged to live in a noisy thoroughfare, because rents are there a trifle lower; or to deny himself that annual change of scene which, to a student, is so often a necessity?

* 1 Tim. iii. 2; Titus i. 8.

Can we bind such men to live as we do, and yet expect them to be so far superior in manner, education, culture, everything? Had our pastor been like us, preaching only as well as, say, our brother Brent, and with no greater amount of education, would he ever have been requested to become ours? You see, friends, we looked out for a Christian *gentleman*, and, having got him—is not our duty plain?—*we must treat him as such*. I don't mean that we should insult him by supposing that he wishes to live in a style equal to that which he might have had if he had chosen any other calling, but I say that we ought to give him enough to make him feel at ease, and free from care; and I know that, *if we like*, we can do it!"

As Mr. R. said these words, he sat down again, not because he had said all he meant to say, but because he saw that he had said enough. For the next ten minutes little was heard save broken talk about scraps of paper, pencils, and quarterly payments, and at the end of that time every man in the room, except Michael Brent, had agreed to contribute something towards the proposed increase of the pastor's income. By this means the required amount was raised; and before a week had gone over his head, the minister had the pleasure of hearing from his senior deacon that his people had decided that he was henceforth to be relieved from the anxieties which had for so many months weighed down his spirit, and, in addition, possess what he valued even more highly—the "wherewithal" to help the poor.

Would that every church, in the like circumstances, would do likewise!

Poetry.

"THEY LOOKED UNTO HIM."

Let me not dwell so much within
My bounded heart, with anxious heed,
Where all my searches meet with sin,
And nothing satisfies my need.
It shuts me from the sound and sight
Of that pure world of life and light,
Which has no breadth, or length, or height.

Let me thy power, thy beauty see;
So shall my vain aspirings cease;
And my free heart shall follow thee,
Through paths of everlasting peace.
My strength thy gift, my life thy care,
I shall forget to seek elsewhere,
The joy to which my soul is heir.

I was not call'd to walk alone,
To clothe *myself* with love and light;
And for thy glory, not my own,
My soul is precious in thy sight.
My evil heart can never be
A home, a heritage for me;
But Thou canst make it fit for Thee.

Review.

The Voice of Jubilee: a Narrative of the Baptist Mission, Jamaica, from its Commencement; with Biographical Notices of its Fathers and Founders. By JOHN CLARK, W. DENDY, and J. M. PHILLIPPO, Baptist Missionaries. With an Introduction by DAVID J. EAST, Principal of the Native Collegiate Institution, Calabar, Jamaica. London: J. Snow.

WE promised last month to furnish our readers with some more extracts from this interesting volume. Notwithstanding our admiration of the masterly "Argument and Appeal" of our venerable missionary, Mr. Phillippo, we should almost have been glad if it had been published separately, so as to allow more space for the "Narrative" and "Biographical Notices." We observe, for example, that Mr. Clark's "Narrative" breaks off suddenly at the year 1842, and no explanation is given why it is not brought down to the year of jubilee. Was the rest of the Narrative "omitted for want of room"? If so, Mr. Phillippo's pages, which have little *special* connexion with the jubilee, would far more wisely have been reserved for separate publication. It would, however, have been a cause of regret if Mr. Phillippo's piece had not been published at all. We should like to see it widely read and devoutly pondered. As a sample, we quote the following on—

THE PRESENT STATE OF THE WORLD.

"Supposing the entire population of the earth to be about 1,000,000,000, they may thus be distributed as to religions:—

Protestants	70,000,000
Roman Catholics	130,000,000
Greek Church	56,000,000
Armenians and others	8,000,000
Jews	6,000,000
Mohammedans	100,000,000
Pagans	630,000,000
Total	1,000,000,000

Or, otherwise:—

In Europe and its islands there are	230,000,000
Asia	630,000,000
Africa	60,000,000
America	47,000,000
Australia and Polynesia	3,000,000
Total inhabitants of the world	970,000,000

Of these, there are—

Nominal Christians, about	270,000,000
Jews	5,000,000
Mohammedans	100,000,000
Brahmists	70,000,000
Buddhists	365,000,000
Various other inhabitants	160,000,000
Total	970,000,000

"More than 600,000,000 of the population of the globe are in spiritual darkness and death. A million of men, standing one behind another, would reach 647 miles, *i.e.*, from one end of England to the other; therefore 600,000,000 would reach 386,200 miles, or, sixteen times twenty-four thousand miles, or sixteen times round the world.

"It is believed that two thousand heathens die every hour; therefore, seventeen millions four hundred and twenty-two thousand heathens die every year!

> "The heathen perish! Day by day
> Thousands on thousands pass away!
> Oh, Christians! to their rescue fly—
> Preach Jesus to them ere they die.

"At least 600,000,000 of Pagans and Mohammedans, three-fourths of the population of the whole globe, are, therefore, hastening on to the eternal world without a ray of revealed light. The Word of God is wholly unknown to them. The ministers of Christ never teach them; they have no holy Sabbaths; no Christian schools; not a single promise to be a solid foundation of hope; not a single divine testimony to be a ground of faith. This negative aspect of heathenism alone ought to excite the commiseration of all real Christians. Forlorn and desolate are these immortals, without one of those blessings from which the servants of Christ derive daily support, consolation, and happiness.

"If we glance for a moment at the map of the world, what ruin do we behold in the 'noblest work of God'! What pitiable depravation of affection; what wide-spread moral desolation; what unrelenting tyranny of error; what horrid and disgusting systems of idolatry and superstition! Where is the Christian whose bosom does not thrill with agonies of pity and horror, and whose imagination does not recoil from scenes where death reigns with such terrific cruelty and such unbounded sway!

"The teeming millions of Hindostan have still their 'lords many and gods many.'

Who can count the idols of India? They have, on a moderate calculation, been estimated at 300,000,000! These idolators, 'professing themselves wise, have become fools.' But not only are the objects of their worship ridiculous, they also provoke to wickedness. Their holy places and rivers, their pilgrimages, their sacrifices, penances, festivals, all lead to, or become consecrated acts of licentiousness and cruelty, and the vices of their gods are the vices of the people; their religion is the patron of their iniquities. Nor is there any material difference in the character of the religious rites in Burmah and Japan; while in China the name of Confucius gives credit to most grovelling superstition. Persia, Arabia, and Asiatic Turkey are groaning beneath the dominion of the false prophet. And what shall we say of Africa? Africa lies involved in a darkness thick, and gross, and palpable, as that which veiled Egypt in that prolonged and fearful night when no man knew his brother. Ignorance and wickedness, in their most revolting forms, everywhere abound. Instruments of cruelty are in her habitations. Her accursed shrines are at this moment streaming with human blood, and blazing with human sacrifices; while her strength is consumed by intestine wars and merciless oppression.

"Throughout the entire portion of the globe, relieved only by a few scattered rays along the shores and inland cities, enkindled by missionary enterprise, this darkness and wretchedness prevails. Nor in crossing the broad expanse of waters to the continent and islands of the West do we find any very material improvement in the scene.

"Here and there, it is true, as we shall hereafter show, the gloom is irradiated by the light of Christianity, but it is only like the morning star to the benighted traveller, when he first beholds it emerging from the thick darkness that surrounds him, presenting to his eye the promise of the approaching dawn. Whilst throughout the confederated states of the Mexican Union—throughout, indeed, the whole extent of South America, and no inconsiderable portion of the north of the new hemisphere—are our fellow-men, rational, responsible, and immortal, perishing for lack of the bread and water of eternal life."

Another extract, though somewhat long, we must give on—

THE INCREASED FACILITIES WHICH THE FIELD OF LABOUR PRESENTS.

"Whether we regard the prosperous state of the churches at home or the opening fields abroad, and the facilities for occupying them, the present would seem to be a time peculiarly auspicious to the cause of missions. There never was a period, indeed, from the creation until now, in which so many doors were open. From every point of the compass the cry addresses us, 'Come over and help us.'

"Great as is the work that has been already accomplished, yet, in comparison with what remains to be done, it may be regarded as only a beginning. It is, therefore, delightful to contemplate the prospects of the future.

"The Paris *Débats*, though in the true spirit of a carnal policy, in pointing out to France the necessity of being prepared for an event which could not fail to throw open to the sagacious and the bold invaluable spoils, the possession of which would confer political power, says:—'In the East an extraordinary crisis is at hand. From the shores of Morocco to the Pacific coast, the numerous barbarous or corrupted races are being undermined by war, anarchy, and revolutions. They crumble at the touch of the West, which inundates them with its civilization. Europe is making wise and praiseworthy efforts to control this grand catastrophe, but it must not nurse deceptive illusions; its wisdom and moderation can only render the transaction less violent and sanguinary.

"There is not anywhere in the world, says another authority, a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurors than formerly. They are maintaining their power by sleight of hand rather than by the potent influence which superstition once had upon the mind. 'The whole fabric of Hindooism,' says Mr. Sewell, an American missionary, in a letter to a friend, 'is shaken to its foundation; and though it is still held together, its fall cannot be long distant. In the meantime, let it be our aim so to labour that when it does come the place of Hindooism may not be supplied with the cold and heartless theories of infidelity, but with the life-giving principles of religious truth.'

"Institutions which were once fixed and steadfast for ages, are now shaken by political revolutions; the minds of men seem now everywhere to be opening to new ideas, and dreaming of progress. And who does not hope, from such auguries, that every barrier will soon be swept out of the missionary's path, that the whole world may be open to his labours? And that amidst the breaking up of old institutions, and the distrusting of old systems of belief, the Gospel will have free course, run, and be glorified?

"The religion of China, as has been said, though absurdly gay, is as dead at heart as some Egyptian mummies, which preserve for a time some remnant of their fantastic beauty; but divest them of their covering, and let the air breathe upon them, and they crumble into rottenness and dust. The gorgeous superstitions of China have thus, on the confession of their votaries, ceased to aggress, and can hardly maintain their hold on the general mind; while the Mohammedan empire, and the Mohammedan faith, 'twin brothers of disaster, are ailing, and shall perish together.'

"The whole of the vast empire of China is open to the Gospel. China! equal to the ancient Roman empire in intelligence, in ability to read—with more authority and more books than Rome in her proudest day

could boast, with its 360,000,000 of people—comprehending one-half of the heathen world, and one-third of the human family. China! the oldest and proudest nation of the globe—a nation advanced in civilization even beyond many states of Europe. China! which ever since the Mongol dynasty has excluded herself from intercourse with "outside barbarians," and for ages prevented Christianity from planting her foot inside her empire. Yes, China has now opened her doors for the proclamation of the Gospel, and has given liberty for religious thought and action. She is now truly and literally open throughout her wide extent, and inviting the messengers of peace to her shores.

"On the cessation of the war between the allied forces of England and France and the Emperor of China, that event was signalized by the adoption of a treaty which opens the whole Imperial territories to Christian missionaries, added to at least six provinces of the empire, containing a probable population of 30,000,000 of souls, in the possession of the insurgent forces. Thus, both the territories of the Emperor of Pekin and those of the insurgents are now awaiting the efforts of the Christian church. The insurgents already profess, though with many errors, the religion of Christ; call all Christians brethren, and seek friendship with Europeans; thus, in this last respect, reversing the traditional policy of the nation. Everywhere they cast down the temples of the gods, demolish their idols, and displace the priests from their sanctuaries. In some districts and cities idolatry is entirely overthrown.

"'The foreign brethren,' said one of the subordinate chiefs of the insurgent king, 'may rest assured that we are determined to uproot idolatry out of the land, and plant Christianity instead.' Thus 360,000,000 of immortal beings in the darkness of heathenism are here awaiting the light of life from the Christian world.

"Three hundred and sixty millions of human beings!

"Take your stand, Christian brethren, to-night, at the door of this house in which we are now assembled, and fancy you see all the Chinese passing before you. Let them form one great, long, and splendid procession, and stand and watch them pass. Here they come, crowding onwards—the procession has no end; on they come, six every minute; hour goes after hour—still on they come! How long will it be before they have passed by? Exactly one hundred and fifty years.

"And all these are waiting for the Gospel!

"In Siam, on the border of China, laborious missionaries are employed in translating the Scriptures, preparatory to a more direct and practical promulgation of the truth. And the work of conversion is going on with amazing power among the Karens of Burmah, who are actually projecting among themselves, added to other plans of usefulness, a mission to the north of Ava.

"Japan, with its teeming millions, is now also open to us, together with Australasia and the countless islands of the Pacific. No more can it be said, with respect to China and Japan, that while their ports are open to our commerce, they are closed against our religion.

"Reflect, also, on the recent extension of religious liberty in Turkey, the grand and prominent result of the late Crimean war. And who can fail to see in it the design of Providence to restore the light of truth to that ancient land which first saw the blessed Sun of Righteousness arise? Until this event, it was death for a Mohammedan to change his religion. Now, by treaty, all the people of any class may change it, without fear of damage to themselves or their property. Mohammedanism is doomed; it cannot live amidst the light and power of Christian civilization.

"Need I refer in detail to the openings that present themselves throughout the whole of Asia Minor, in Italy and Greece; or to the diminution of prejudice in Denmark, Sweden, Austria, and throughout Europe?

"Let us rather pass on to India and Africa, and then to the continent and islands of the western world.

"In India, it is said, on reliable authority, that the aspect of things has begun everywhere to change. Long-established superstitions, and other obstructions to the pure principles of the Gospel, have been removed. As one of the results of the late Sepoy rebellion, under the direction of an all-wise and inscrutable Providence, the East India Company, so long the ruling power in that land, and which so long obstructed missionary operations there, is now extinct. The ruling power is now transferred to the Home Government, and where Britain's Queen but plants her foot, there full religious liberty, as well as civil, will prevail.

"India, indeed, and the adjacent kingdoms, have been hitherto but nominally open to the Gospel. The barriers that stood between the Christian missionary and the degraded slaves of caste and priestcraft, were no less real and scarcely less formidable than if the Brahmins and Mohammedans had been able to wield the exterminating sword of persecution. Those barriers are now broken down, and the masses will no longer be slaves beneath the glance of a selfish nobility and a proud heartless priesthood. Meanwhile, societies of almost every denomination are preparing to enter with renewed vigour on the work of evangelizing that vast peninsula.

"What shall we say of Africa—that mighty but benighted continent, possessing resources of physical wealth equal to those of America, and within whose extended realms a population greater than that of India or China might reside and flourish? Already, as has been said, Ethiopia has begun to stretch out her hands unto God; already, on many of her towns, and cities, and islands, is the Sun of Righteousness arising; and as he rises the whole spectral train of idolatry and superstition are vanishing before him; and the poor child of Ham, kneeling at the altar, implores his God to forgive and to destroy the accursed trade in slaves. Already

agriculture, and education, and religion, mark the footsteps of the missionary; and as he advances, new fields of cultivation are continually opening up to view. We may surely cherish the hope that many years shall not pass away ere it may be said of this land of crime, and sorrow, and despair:—

"'Rise, crown'd with light, imperial AFRIC, rise;
Exalt thy towering head and lift thine eyes,
See a long race thy spacious courts adorn,
See future sons and daughters, yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for the skies.'

"All the missionary bodies already in the field must now be preparing for the fresh and large demands constantly made upon them by Africa, for additional agency. . . .

"Thus from every continent of the globe, and from every island of the sea, is the cry heard, 'Come over and help us!' The harvest is great and the labourers are few; pray ye therefore the Lord of the harvest to thrust more labourers into the harvest.' While Africa is ready to receive hundreds of missionaries, thousands are in demand for the millions that people the south of the new hemisphere, the islands of the West, and those of Asia and the South Pacific Ocean.

"Under whatever aspects we contemplate this great question, it must appear that we have abundant reason for mutual congratulation. The truth of God, as we have seen, is advancing with resistless energy, and the promises are manifestly hastening towards a glorious consummation. The spirit of reformation has gone forth—she solicits our aid, and invites us to participate in the joys of her certain triumph.

"Everywhere the Gospel has come into closer conflict with the empire of darkness, within the last sixty years, than within any similar space of time in the whole past history of the world. On every continent and through every clime, the elements of Christian truth have begun to diffuse their influence openly or unobserved—thus bringing nations, stereotyped for ages, into a state of transition indicative of progress—while steam navigation and the electric telegraph are daily increasing an intercourse with the most distant nations, that cannot fail to influence the spiritual as well as social interests of the whole family of man.

"It is remarkable that the truth is thus advancing amidst the political convulsions of the age. Nor is it improbable that the rulers of the nations, though ignorant of the fact, are employed by divine Providence as pioneers, to sweep away every barrier which opposes the progress of the Gospel, in order to prepare the way for the Lord of hosts to go forth in his chariot of salvation, conquering and to conquer."

We must not give further extracts from this volume, or we should turn again with eagerness to the "Narrative" already quoted from. May we suggest to Mr. Clark the desirableness of *completing* that Narrative at the earliest possible day?

Christian Cabinet.

SONGS OF THE SOUL.

THE height of our devoutest ambition would be to produce a perfect hymn. Religious poetry is abundant; to produce it is as easy as to write sermons; very often it is merely a sermon done into rhyme. But a consummate hymn—winged with fire and instinct with celestial inspiration—a hymn like the "Rock of Ages," is a direct gift from God, from the God who inspired Isaiah, and the hearse-like melodies of the Book of Job. He who has composed such a hymn is more certain of immortality than if he had written histories like Robertson's, or spoken orations as "perfervid" as Chatham's or Bolingbroke's.

Of all hymns, the most perennial are the *songs of the soul*. They are those which are inspired by the indwelling Holy Spirit; and while they issue from within, they yet ascend, larklike, and with gushing warble, up to the gates of heaven. The masterpiece of all hymns is the *Dies Iræ*. The grandeur of its structure, the impassioned intensity of its tenderness, the wail of its strange pathos, the living truthfulness of its theology, have all combined to stamp it as the king of sacred soul-hymns. Thomas de Celano, a Franciscan friar, composed it about the year 1250. It has had a thousand translations; nearly every eminent poet has tried his hand upon it. The version of three or four of its stanzas, commencing

"The day of wrath—that dreadful day,"

and found in our popular hymn-books, is from Walter Scott's *Lay of the Last Minstrel*. In Scott's dying hours, he was overheard quoting fragments of

this mournful, matchless melody. Dr. Johnson, stern old bear as he was, could never repeat one of its stanzas without bursting into a flood of tears. It is the verse beginning with—

"Quærens me sedisti lassus."

This is the most exquisite verse of the hymn. In one of the best English versions the stanza runs thus:—

"Wearily for me thou soughtest,
On the cross my soul thou boughtest;
Lose not all for which thou wroughtest!"

Tholuck tells us that the effect of this majestic hymn, when sung by the choir in the university church, can never be forgotten by any one who has heard its full trumpet cadence. We can readily believe that no one could hear it with unmoistened eyes.

The most celebrated hymn of the post-Reformation period is the one commencing with the lines—

"Jerusalem, my happy home,
When shall I come to thee?"

Its author is unknown. The oldest copy of it is in an ancient volume in the British Museum, which bears the date of 1616. The hymn itself was written about the era of Shakspeare, and is entitled "A song by F. B. P. to the tune of Diana." This is the source of the scores of *New Jerusalem* hymns in Scotch and English. The concluding stanzas will give us a delightful taste of the whole; they are steeped in the heavenly flavours of John's vision.

"Quite through thy streets, with silver sound,
The flood of life doth flow,
Upon whose banks on every side
The wood of life doth grow.

"There trees for evermore bear fruit,
And evermore do spring;
There evermore the angels sit,
And evermore do sing.

"Jerusalem, my happy home,
Would God I were in thee!
Would God my woes were at an end,
Thy joys that I might see!"

Of all modern hymns, the most incomparable is Toplady's "Rock of Ages." It was permitted to a retired English clergyman to produce this soul-song which alone can rival the *Dies Iræ*. Toplady originally built his immortal hymn in four verses. In our ordinary books, some wretched hymn-butcher has abbreviated it into three; but, thank God! he has not killed the hymn. It will live till the day of judgment. Toplady wrote several sacred lyrics, but the consummate flower of his devout genius is the "Rock of Ages." It is a striking fact that many of the grandest hymns in Christendom are the *single great productions* of their author. Celano is only remembered by the *Dies Iræ;* Toplady, by the *Rock of Ages;* Bishop Heber, by his Missionary Hymn, *From Greenland's icy mountains*, which he threw off in a single afternoon; and Ray Palmer must rest his main hope of poetic immortality on that exquisite soul-song—

"My faith looks up to thee,
Thou Lamb of Calvary."

A striking illustration of this truth is found in that songstress of a single strain, *Charlotte Elliott*. She has written many religious rhymes—but only one hymn. It is that exquisite one, sung by so many true penitents through gushing and blinding tears:—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
Oh! Lamb of God, I come."

Of the authoress herself I know no more than that she is an English lady, the sister of the Rev. H. V. Elliott, of Brighton. If this hymn of Miss Elliott has any rival, it must be another *single strain* by a Miss Sarah Flower Adams, who is said to have left England for America. Where and who she is we cannot tell; but we owe her the thanks of the church universal for having given us that exquisite outflow of a broken heart—

"Nearer, my God, to thee!"

We might cite several other striking examples—such as Rev. Hugh Stowell's

"From every stormy wind that blows,"

but our space is exhausted. It remains to say that a true *song of the soul*, inspired by God's Spirit, has led many a soul to Jesus. In an inquiry meeting no address can move or melt like singing "Rock of Ages," or—

"Come, humble sinner, in whose breast,
A thousand thoughts revolve."

In a certain revival meeting the pastor read that hymn of Isaac Watts, "There is a voice of sovereign grace." A convicted person in the audience, when giving the narrative of her conversion to her pastor, said, "All is light to me now. I see my way clear. When you were reading that hymn last night, I saw the whole way of salvation

for sinners perfectly plain, and wondered that I never had seen it before. You read those words:—

"'A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Saviour and my all!'

I sat all the evening just looking at *that hymn*. I did not hear your prayer. I did not hear your sermon. I do not know your text. I have thought of nothing but that hymn ever since. It *makes me so contented*." The good woman was right. She needed no more sermon than those blessed lines—the voice of God's Spirit to the seeking soul. They contain the marrow of all Gospel preaching. Who could ask for more?—*The Rev. T. L. Cuyler.*

LEAVING LOVED ONES.

One of the most trying anticipations with regard to death, in the minds of many, long before the event arrives, is separation from those whom we love. And yet, there is probably nothing in human experience more remarkable than the singular resignation, and even cheerfulness, with which some, who have had everything to make life desirable, have left all and followed Christ when he came to lead them through the valley. The young wife and mother in her dying hours becomes the comforter of her husband; she turns and looks at the infant who is held up to receive her farewell, and the mother alone is calm, sheds no tear, gives the farewell kiss with composure. "Thy rod" is supporting her; "Thy staff" is keeping at bay the passions and fears of the natural heart. So a widowed mother leaves a large family of young children, with a peace which passes all understanding. And the father of a dependent family, which never could in a greater measure need a father's presence, looks upon them from a dying bed, and says to them, with the serenity of the patriarch, "Behold I die; but God shall be with you." Nothing is more true than this, that dying grace is for a dying hour; that is, we cannot, in health and strength, have the feelings which belong to the hour of parting; but as any and every scene and condition, into which God brings his children, has its peculiar frames of mind fitted to the necessity of each case, we need not make the useless effort to practise all the resignation, and experience all the comforts, which come only when they are actually needed. We do not often hear the first part of the following passage quoted; but in such rocky and thorny paths as we are often made to pass through, how good it is to read, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

If God is our Shepherd, he will cause us to pass, one by one, through the valley which is before us, leaving some most dear to us on the hither side. Suppose that when a shepherd is employed in removing his flock from one mountain to another, through a valley, one of the flock should mourn its separation from its companions, or from its young. The shepherd would say, "You cannot all pass together; leave your companions and the young to me; I will restore them to you on the other side." He might also remonstrate and say, "Am I not, as their shepherd, interested in protecting and removing them? You can add nothing to my strength and wisdom; let me take you safely through the valley, and trust me to do the same for them."

The ancient shepherd was specially careful of the lambs; he carried them in his arms, and sometimes folded them beneath his shepherd's coat. We can imagine the feelings of some of a flock when, leaving them at a short distance but within sight, the shepherd would take a lamb, carry it down into the valley, and disappear with it for a little while. With all their confidence in their shepherd, some of the flock would manifest uneasiness at the separation, especially if the valley looked dark and dangerous. If it were the only lamb of its mother, it was natural for that mother to be distressed, and to lament. Though the young creature had gone safely to the other side, and was at play in the new pasture, and the mother believed it, this could not always quiet her. The good Shepherd has taken some of our lambs through the valley. They are safe upon the other side. They have joined the flock of Christ. Let us give our lambs to the Shepherd's care, to bear them through the valley, whenever he sees fit that they should be removed. We must all pass through that valley. If, from special love to our young, he will see them safely on

the other side before he calls for us, we will intrust them to him who claims our confidence by saying to us, "I am the good Shepherd." One of the prophecies concerning Christ reveals that tender love and care, on his part, for children, which characterized him while on earth: "He shall gather the lambs with his arm, and carry them in his bosom."—*Dr. Adams.*

PREPARING TO SHINE.

THE other day I stood looking out of the window. It was a stormy winter afternoon. Fogs and vapours shrouded the hills, and cast a shade of premature twilight over the valleys. A cold rain was falling, driven by a cutting wind, freezing as it fell, and encasing everything with ice. A more comfortless time out-of-doors we do not often see.

"Such sombre weather makes us *feel* sombre," said a friend standing by. I was thinking, "Some days must be dark and dreary." Another, who always looks on the bright side, replied, "*It is preparing to be splendid.*"

And so it was. During the night the sky was cleared, and when the sun came out, the whole country, which the day before was sheeted with dull white ice, was transformed and glorified in the sun-light. Every tree and bush glistened as if overlaid with gold, and hung with precious stones of every hue. The passing breeze filled the air with a musical sound, like the falling and trickling of a "shower of pearls," as it gently swayed the jewelled branches. The earth was robed in glory; and on the succeeding evening the silvery moonbeams changed the golden glory into a softer splendour, a beauty really enchanting. And all this the good decorator had been preparing for his own eyes and for ours, by means of the cold, dark, gloomy storm of the day preceding.

A striking illustration this of God's dealings with his children! They dwell now in "this present evil world," always full of gloomy shadows to a thoughtful mind—shadows of sin, and sorrow, and mystery. And often storms of distress, dark and comfortless enough, overtake them; and they are led to cry out in bereavements, or sickness, or mental conflicts, or other trials, "All these things are against me!" But God is *preparing them to shine.* He is testing their faith, purifying, disciplining, ennobling them. They may not seem attractive now to sin-darkened eyes, and they are not yet glorified. But the shadows will soon flee away. The Sun of eternity will rise upon them in unclouded splendour, and how will they shine then! Resplendent in unsullied purity, gemmed with all the graces of perfect holiness and lofty intellectual expansion, they will shine as the sun in the kingdom of their Father. God will delight in their moral and intellectual beauty, and so will all holy beings throughout the vast universe. The great decorator of souls! it is his matchless grace and power which does all this. Let his be the praise for evermore! For this he prepares them amidst the shadows and storms of this often dreary world. The light affliction, which is but for a moment, works out for them a far more exceeding and eternal weight of glory. Now *they are preparing to shine.*

Courage, then, child of God, weary and tempest-tossed though thou mayest be! Accept life's discipline, and strive to improve it, by prayer, submission, and faithfulness. Go on, following Christ, the great Captain of salvation, who was himself made perfect through suffering. Go on with undaunted and trustful heart, singing—

"Should coming days prove dark and cold,
We will not yield to sorrow,
For hope will sing with courage bold,
There's glory on the morrow!"

Words of Wisdom for Christian People.

SET IN THEIR WAY.

IN that pretty new cottage which you see on yonder knoll are a pair of young people just in the midst of that happy bustle which attends the formation of a first home in prosperous circumstances, and with all the means of making it charming and agreeable. Carpenters,

upholsterers, and artificers await their will; and there remains for them only the pleasant task of arranging and determining where all their pretty and agreeable things shall be placed. Our Hero and Leander are decidedly nice people, who have been through all the proper stages of being in love with each other for the requisite and suitable time. They have written each other a letter every day for two years, beginning with "My dearest," and ending with "Your own," &c.; they have sent each other flowers and rings and locks of hair; they have worn each other's pictures on their hearts; they have spent hours and hours talking over all subjects under the sun, and are convinced that never was there such sympathy of souls, such unanimity of opinion, such a just, reasonable, perfect foundation for mutual esteem.

Now it is quite true that people may have a perfect agreement and sympathy in their higher intellectual nature—may like the same books, quote the same poetry, agree in the same principles, be united in the same religion—and, nevertheless, when they come together in the simplest affair of every-day business, may find themselves jarring and impinging upon each other at every step, simply because there are to each person, in respect of daily personal habits and personal likes and dislikes, a thousand little individualities with which reason has nothing to do, which are not subjects for the use of logic, and to which they never think of applying the power of religion, which can only be set down as the positive ultimate facts of existence with two people.

Suppose a blue-jay courts and wins and weds a Baltimore oriole. During courtship there may have been delightfully sympathetic conversation on the charm of being free birds, the felicity of soaring in the blue summer air. Mr. Jay may have been all humility and all ecstasy in comparing the discordant screech of his own note with the warbling tenderness of Miss Oriole. But, once united, the two commence business relations. He is firmly convinced that a hole in a hollow tree is the only reasonable nest for a bird; she is positive that she should die there in a month of damp and rheumatism. She never heard of going to housekeeping in anything but a nice little pendulous bag swinging down from under the branches of a breezy elm; he is sure he should have water on the brain before summer was over, from constant vertigo, in such swaying, unsteady quarters—he would be a sea-sick blue-jay on land, and he cannot think of it. She knows now he doesn't love her, or he never would think of shutting her up in an old mouldy hole picked out of rotten wood; and *he* knows she doesn't love him, or she never would want to make him uncomfortable all his days by tilting and swinging him about as no decent bird ought to be swung. Both are dead-set in their own way and opinion; and how is either to be convinced that the way which seemeth right unto the other is not best? Nature knows this, and therefore, in her feathered tribes, blue-jays do not mate with orioles; and so bird-housekeeping goes on in peace.

But men and women as diverse in their physical tastes and habits as blue-jays and orioles, are wooing and wedding every day, and coming to the business of nest-building, *alias* housekeeping, with predilections as violent, and as incapable of any logical defence, as the oriole's partiality for a swing-nest, and the jay's preference of rotten wood.

Our Hero and Leander, then, who are arranging their cottage to-day, are examples just in point. They have both of them been only children, both the idols of circles where they have been universally deferred to. Each in his or her own circle has been looked up to as a model of good taste, and of course each has the habit of exercising and indulging very distinct personal tastes. They truly, deeply esteem, respect, and love each other, and for the very best of reasons, because there are sympathies of the very highest kind between them. Both are generous and affectionate, both are highly cultivated in intellect and taste, both are earnestly religious; and yet, with all this, let me tell you that the first year of their married life will be worthy to be recorded as *a year of battles*. Yes, these friends so true, these lovers so ardent, these individuals in themselves so admirable, cannot come into the intimate relations of life without an

effervescence as great as that of an acid and alkali; and it will be impossible to decide which is most in fault, the acid or the alkali, both being in their way of the very best quality.

The reason of it all is, that both are intensely "*set in their way*," and the ways of no two human beings are altogether coincident. Both of them have the most sharply defined, exact tastes and preferences. In the simplest matter both have *a way*, an exact way, which seems to be dear to them as life's blood. In the simplest appetite or taste they know exactly what they want, and cannot, by any argument, persuasion, or coaxing, be made to want anything else.

For example, this morning dawns bright upon them, as she, in her tidy morning wrapper and trimly laced boots, comes stepping over the bales and boxes which are discharged on the verandah; while he, for joy of his new acquisition, can hardly let her walk on her own pretty feet, and is making every fond excuse to lift her over obstacles and carry her into her new dwelling in triumph.

Carpets are put down, the floors glow under the hands of obedient workmen, and now the furniture is being wheeled in.

"Put the piano in the bow-window," says the lady.

"No, not in the bow-window," says the gentleman.

"Why, my dear, of course it must go in the bow-window. How awkward it would look anywhere else! I have always seen pianos in bow-windows."

"My love, certainly you would not think of dashing that beautiful prospect from the bow-window by blocking it up with the piano. The proper place is just here, in the corner of the room. Now try it."

"My dear, I think it looks dreadful there; it spoils the appearance of the room."

"Well, for my part, my love, I think the appearance of the room would be spoiled, if you filled up the bow-window. Think what a lovely place that would be to sit in!"

"Just as if we couldn't sit there behind the piano, if we wanted to!" says the lady.

"But then, how much more ample and airy the room looks as you open the door, and see through the bow-window down that little glen, and that distant peep of the village-spire!"

"But I never could be reconciled to the piano standing in the corner in that way," says the lady. "*I insist* upon it, it ought to stand in the bow-window: it's the way mamma's stands, Aunt Jane's, and Mrs. Wilcox's; everybody has their piano so."

"*If* it comes to *insisting*," says the gentleman, "it strikes me that is a game two can play at."

"Why, my dear, you know a lady's parlour is her own ground."

"Not a married lady's parlour, I imagine. I believe it is at least equally her husband's, as he expects to pass a good portion of his time there."

"But I don't think you ought to insist on an arrangement that really is disagreeable to me," says the lady.

"And I don't think you ought to insist on an arrangement that is really disagreeable to me," says the gentleman.

And now Hero's cheeks flush, and the spirit burns within, as she says:

"Well, if you insist upon it, I suppose it must be as you say; but I shall never take any pleasure in playing on it;" and Hero sweeps from the apartment, leaving the victor very unhappy in his conquest.

He rushes after her, and finds her upstairs, sitting disconsolate and weeping on a packing-box.

"Now, Hero, how silly! Do have it your own way. I'll give it up."

"No, let it be as you say. I forgot that it was a wife's duty to submit."

"Nonsense, Hero! Do talk like a rational woman. Don't let us quarrel like children."

"But it's so evident that I was in the right."

"My dear, I cannot concede that you were in the right; but I am willing it should be as you say."

"Now I perfectly wonder, Leander, that you don't see how awkward your way is. It would make me nervous every time I came into the room, and it would be so dark in that corner that I never could see the notes."

"And I wonder, Hero, that a woman of your taste don't see how shutting up that bow-window spoils the parlour. It's the very prettiest feature of the room."

And so round and round they go,

stating and restating their arguments, both getting more and more nervous and combative, both declaring themselves perfectly ready to yield the point as an oppressive exaction, but to do battle for their own opinion as right and reason—the animal instinct of self-will meanwhile rising and rising and growing stronger and stronger on both sides. But meanwhile in the heat of argument some side issues and personal reflections fly out like splinters in the shivering of lances. He tells her, in his heat, that her notions are formed from deference to models in fashionable life, and that she has no idea of adaptation; and she tells him that he is domineering, and dictatorial, and wanting to have everything his own way; and, in fine, this battle is fought off and on through the day, with occasional armistices of kissing and making-up treacherous truces, which are all broken up by the fatal words, "My dear, after all, you must admit *I* was in the right," which of course is the signal to fight the whole battle over again.

One such prolonged struggle is the parent of many lesser ones, the aforenamed splinters of injurious remark and accusation, which flew out in the heat of argument, remaining and festering and giving rise to nervous soreness; yet, where there is at the foundation real, genuine love, and a good deal of it, the pleasure of making up so balances the pain of the controversy that the two do not perceive exactly what they are doing, nor suspect that so deep and wide a love as theirs can be seriously affected by causes so insignificant.—*Mrs. H. B. Stowe.*

Narratives, Anecdotes, &c.

"FEED MY LAMBS."

It was a time of the precious outpouring of the Spirit on sinners, when many were anxiously inquiring the "way of life," and an unwonted power seemed to attend the ministry of the word.

One Sunday, as the public services of the sanctuary were drawing to a close, and the man of God was urging upon the people an immediate surrender of themselves to Jesus, a little girl of some ten or eleven years might have been seen in one of the front pews, eagerly listening to every word as it fell from her pastor's lips. As he addressed the different classes of his hearers, "gray-haired fathers and mothers," those in "middle life," and, lastly, "young men and maidens," and then paused, leaving the stillness of death resting on the assembly, she turned away disappointed.

The Holy Spirit was striving with her, and bidding her come now to Jesus, and she had been hoping her pastor too would say, ere he closed, "Little children, do not stay away;" but the last words had been spoken, and no invitation had been given especially to her. "True," she reasoned with herself, "he did once or twice say 'youthful ones,' but then from what followed he evidently intended young men and women, and I am only a little child."

The Spirit of God whispered to her, "You may come, even if your pastor did not say it," and conscience urged home the duty, but she wanted the voice of the preacher to reiterate the truth. She wanted some one, as it were, to take her by the hand and lead her to the blessed Saviour, and tell her again that oft-repeated story, that he had said, "Suffer little children to come unto me."

As she left the house of God her conclusion was, "Our minister certainly does not *expect* the children will be converted when they are children, neither do our Sabbath school teachers *expect* it, for they are always talking of sowing seed which by-and-by, perhaps in long years, will spring up and bear fruit: then why need I be troubled?"

Thus Sabbath after Sabbath passed while she watched to hear the public prayer for the children, that in their very childhood they might give their hearts to God, and anxiously listened to hear the invitations of the Gospel

extended to the "little ones," but still she was disappointed.

Gradually these serious thoughts wore away, and in their place was left the fearful impression that she had for ever grieved the Spirit from her heart, had committed the "unpardonable sin," and henceforth nothing but blackness of darkness should be her portion. Yes, for long years despair almost enshrouded her. But she was a child, and no one thought to inquire how such a child felt, and, naturally reserved and proud, she hid her feelings in her own bosom.

Who can tell how contrary might have been the result had the pastor, who tenderly cared for his flock, only addressed the children as a class whom he expected to be blessed by his ministrations? To be sure this child knew her duty, and would have "owned the sentence just," had she been cut off in her sins. But then she wanted to be told it from the sacred desk, just as older people do. And not only did she want it enforced in a general way, but brought home to her as an individual, as a little child whom Jesus died to save.

Are there not other little ones who have waited and watched in vain for a remembrance in the Sabbath services of the sanctuary? Is this as it should be?

PRAYER A POWER.

We know it is so, with God, and we believe it is so with men also as a direct means of influence over those for whom we are especially anxious. Some years since, a lady was ill with consumption, and though able to be up most of the time and even to ride out, was evidently near to death. She lived with a sister, who with her husband were members of evangelical churches—one Baptist, the other Congregational—so that the pastors of both visited the house, and took an earnest, Christian interest in the invalid. But she manifested a singular hardihood on the subject, even laughing in their faces, saying that she "was good enough; God would not punish her after death, when she had suffered so much in this life."

The heart of a Christian lady was deeply moved in view of her sad case; she called on her, in hope of doing her some good. When addressed kindly, but earnestly, on her state and prospects before God, she answered in a reckless, almost blasphemous manner, saying: "God could not be just, to punish her any more: this world was hell enough; it could not be any worse."

"What we *think*, will make no difference," answered her friend; "God will surely do as he says, as he chooses. Your sister and I have just had taken from us an only child; we might have *said*, 'God is too kind and just to take this away: but he *did*.' He has said in his Word that out of Christ he is a 'consuming fire.' He has said that whosoever cometh to him 'he will in nowise cast out,' but that unless we repent and believe we shall surely perish. How dare we disregard his express commands, and yet expect to be received by him in favour at last?" Then, moved to her heart's depths by the sad spectacle before her, she proposed that they should engage in prayer. The poor, shivering creature *laughed* again, but the pious sister and the visitor knelt, and she prayed as it seemed to her as she had never prayed before. Heaven and hell seemed open before her, and she felt that she *must* draw this soul from the death of the one, to the life of the other. She prayed that this poor soul might see her lost and ruined condition, that she might look to Christ as her only hope, and be received by him in peace when she should be called to leave her feeble, wasted body to stand before her Maker and Judge. Ere they arose, a *sob* was heard, and when she took her leave, it was a tearful solemn face which looked upon her, and an earnest "You will come again?" greeted her ear.

On the second call, there was no scoffing; a deep seriousness seemed to pervade her soul, although she said but little. All three knelt in prayer this time, and the poor sufferer wept freely. "You will pray again for me?" she humbly asked, as they parted. The lady was obliged to leave town for a season soon after, and when she returned her first inquiries were for Mrs. H. "She is very low; but is happy. She seems to be trusting in Christ," was the reply; "and she says that what you said, and *especially your prayer*, was the first thing which made any impression on her mind."

Of course the room of suffering was soon visited. The dying woman was past speaking, but oh, the *speaking eye*, as she recognized the friend beside her! Her face was illuminated with love and joy, and the peace which passeth all understanding.

She soon after died, and her friend cannot but feel that her "crown," though it be a "pale one," will yet be adorned with "*one star*," in answer to prayer, not only *for* but *in presence of* the object of her desire.

"WHAT CAN I DO?"

A LADY was sitting alone in the deepening twilight in a large school-room that looked cheerless and dreary, deserted by its usual occupants. There was an expression of sadness on her thoughtful countenance, and tears were in her eyes. Her thoughts had gone back to the past, with its light and shade; to those days when life was full of joy, and hope had pointed to a bright future of happiness and usefulness in the mission field. But not so was she to serve her Lord. He whose labours she had fondly thought to share, had heard the summons, "Come up hither!" He had gone to join the perfect service of heaven, and she was left alone. Mournfully she contrasted with those anticipations of former days, the realities and prospects of the present.

Her efforts during the last few years to bring to Christ those young girls in the morning of life amongst whom her lot was cast, appeared to have been in vain; as yet she could see no success attending them. All seemed dark and cheerless, and she felt very lonely and dispirited, tempted to doubt even the faithfulness of her God, and his unerring love and wisdom in the way he had led her.

"Has God forgotten to be gracious?" she exclaimed in anguish of spirit. "Has he cast me off for ever?" She was aroused from her sad reverie by a hand laid upon her shoulder; and, looking up, saw one of her pupils, a young lady of about seventeen, standing by her. "Can you talk to me a little while, Miss C——," she said, "now all the girls are quietly in their rooms? I cannot go to bed, feeling so restless and unhappy as I do now. Since last Sunday, when you talked to us so seriously, I have had no peace. I feel that I am a sinner in the sight of God, and I want to be reconciled to him. I want to love and follow Christ; will you tell me how?" One silent prayer of thanksgiving, one supplication for divine help, and then Miss C——, with gentle and loving words, pointed the anxious girl to the cross of Christ, to faith in his atoning sacrifice, as the only means of salvation and happiness.

She spoke from a full heart, with all the fervour and simplicity of intense love for her Saviour, and for the souls of her fellow-creatures. And by degrees light dawned upon the troubled, eager listener, and she felt that she would go to Jesus just as she was, with all her sin and guilt, and, laying them on him, call him *her* Saviour and God, her reconciled Father. With a humble, yet gladdened heart, Miss C—— retired to her room that night. The dark cloud had passed away, and all was light within. The Master had rebuked the fears and discouragement of his servant when ready to faint. In the hour of her despair he had graciously bestowed a signal of his favour and presence, and cheered her with the assurance that her labour was not in vain; that, lo! he was with her always.

The remembrance of that evening, with its fears so suddenly dispelled, remained with Miss C—— through the remainder of her life. And even when in future years storms again gathered, and clouds and mystery enveloped her path, her faith failed not. It continued, enabling her unwaveringly to trust the faithfulness of her God, until her sun set in a halo of glory, and she went to be with him who, though unseen, had been ever near, guiding and guarding her to her rest at home in his presence for ever. Loving, earnest, toiling Christian, thus is he with thee!

A STORY FOR OLD AND YOUNG.

"Mrs. Ross, may Luther go home with me and stay to-night?" said little Alice Bell to the minister's wife, who was visiting, with her husband and children, among the members of his congregation.

The family of which Alice was the youngest, made no profession of religion.

Mr. Bell was a good man *in his way*; that is, he was honest and kind, but he had never become a child of God.

Luther went home with Alice, and a pleasant romp they had. At last, the children's bed-time came. Now Luther had been taught to kneel down by his papa's knee, and to repeat his prayer before going to bed. So the artless child, in the absence of his parents, walked confidently up to Mr. Bell and knelt down, folded his little hands, and in a clear voice repeated:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake. Amen."

So quietly did the child act, that the old man was not aware of his intention until saying "Amen." He arose, and going to each, he kissed them good night.

Little Alice stood in childish astonishment, wondering what the strange proceeding meant.

When the children were asleep, the family sat long and thoughtfully. Each seemed to be pursuing an absorbing train of thought. At length, Mrs. Bell broke the silence, as a tear sparkled on her cheek, saying, "What a sweet child!"

Mr. Bell took no part in the conversation thus started, but, leaving the family circle, retired to his bedroom.

He passed a restless night, and to the oft-repeated question of his wife, if he was ill, he only replied "No."

Morning came, and while breakfast was being prepared, the cheerful "good morning" of the children, and their playfulness, seemed to drive away the singular gloom of kind Mr. Bell. The chairs were placed, and they sat down to breakfast.

Luther, wondering why they did not have worship, looked from one to the other, as they began to eat without the "*grace*" they always had at home. Thinking, no doubt, that they forgot, he turned his eyes to Mr. Bell, and said, "We didn't pray." It was too much. The old man left the table. Going to his room, he fell upon his knees; he wept and prayed.

Mr. Bell and most of his family now stand at the Lord's table with their neighbours, showing how God "out of the mouths of babes and sucklings hath perfected praise." Luther did what many sermons and exhortations failed to do, and now he and Alice may *both* repeat their little prayers by Mr. Bell's knee, while, with his hands upon their heads, he smiles and echoes heartily the amen; and the family altar is erected and loved.

"Feed my lambs," said Christ, and it may be that the tender lamb may lead the straying sheep into the fold.

A Page for the Young.

HARRY HOPKINS;
OR, WISHING AND WORKING.

If I wanted to show any one the difference between wishing and working, and the bad results of mere idle wishes, I could not choose a better example than Harry Hopkins. I think I see him now, as he was when first I knew him—a ragged, idle, slipshod lad, always in disgrace, and always getting a bad name. For a long time, I could not understand him; but, as I knew him better, I found that he was too idle for working, and so contented himself with always wishing.

In the village where he lived there was a very good day school, and to it Harry Hopkins went. The master of this school was a very industrious and good schoolmaster, though rather severe; consequently, boys who applied themselves diligently to their studies were regarded by him with favour, while idle, careless lads, got his displeasure.

Harry Hopkins was one of the latter class, for he never could bring his mind to work at his studies. Many a boy who was far below him when he entered, had now gone past him to the top of the class. Time passed on, and the Christmas examination drew near, for which the boys were diligently preparing. A great many prizes were to be given away, and expectation was all on tiptoe as to who would be the

fortunate winners. Harry knew all this, and I think even shared some of the excitement, for he applied himself to his studies for a few days with such zeal that Mr. Vale, the master, looked at him with surprise. However, the fit soon passed away, and Harry sank into his old idle habits. As the time passed on, and one after another of the boys received good marks for their various studies, Harry contented himself with lazily wishing that he had been the fortunate winner.

The examination day came at last, and with it a goodly concourse of the friends and parents of the children, all eager to see what progress the scholars had made. As the examination proceeded it was easy to see who had worked and who had not: and while about a dozen of the lads, some of whom were much younger than Harry, carried off the prizes, he stood proclaimed to the audience as a lazy dunce. Wishing, and not working, had been his motto.

Some time passed by, but the schoolmaster clearly perceived that he should never make a scholar of Harry; so, after school was concluded one day, he called him up to his desk. Lifting up his spectacles he began: "Harry, I see very plainly that if you stay in this school a dozen years longer you will be none the wiser, unless you alter very much indeed. You must turn over a new leaf, or this silly habit of wishing instead of working will prove your ruin. I do not think it right to keep you here, idling away your time, and spending your father's money to no purpose; and I have therefore written a note to him which I will give to you to carry. It is now quite time that you should learn some trade; but, Harry, take my advice, and for the future set to work willingly and well in whatever lies before you. I know you can, for you have talents which may be improved and used; and remember that for those talents you are responsible."

Harry Hopkins left school in disgrace; but his father determined to see what could be done for him, so he bound him apprentice to a shoemaker, intending, after he had learned his trade, to set him up in business on his own account as master shoemaker. The employment being a new one, for a short time Harry really seemed as if he would take Mr. Vale's advice, and "turn over a new leaf," for he applied himself to his duties with such diligence as to win the approval of both his father and master. But time went by, and Harry began to attend the fairs and wakes which were often held in the villages round; and, as a sure consequence, this led to his neglecting his work. He also fell in with bad company, and took up his former habit of idling. Of course his employer did not then pay him the same amount as formerly, so that he was often in want of money; and on seeing others receive a good week's wages, he would wish that he could have the same amount too; and here his concern ended, for he could never make up his mind to work for it.

Well, Harry's apprenticeship being ended, he commenced business on his own account; and if he had exercised a common amount of industry for any length of time, would have established a profitable business, as his father was respected by every one, and many would have given orders to the son for the sake of the father.

After some time he took a wife—a neat, hard-working young woman, and for a time, as before, he applied himself to his duties with a will. Things went on in this way for some time, till Amos Groves, the grocer, got a legacy of five hundred pounds left him, thus enabling him to retire from active business. This was quite enough to set Harry Hopkins wishing again, and so it did. Not content with hoping that somebody would die and leave him a sum of money, he raked up some story about an old maiden aunt, who had formerly lived near him, and was reputed to be worth money, but who had for some years past never been heard of. Whether the assertion that she possessed money was true or false, he persisted in declaring that she would certainly leave him all her money. In vain did his wife point out the ruin that would surely result if he still continued the silly habit of wishing for success and prosperity instead of working for them; he would not listen to her, but spent day after day in idling about with his hands in his pockets, allowing his business to go to ruin, and his orders to remain unexecuted. As the result of this conduct, he was compelled to leave his former good-sized house,

and go with his family to live in a wretched tumble-down cottage.

Years have passed since then; but though the old aunt's long-expected legacy has never appeared, Harry Hopkins has not given up his wishing. He is now a second-rate cobbler, and getting quite an old man. He is very poor, and not only so, but is neglected by all who knew him; and this, I think, may safely be put down as the result of wishing instead of working.

Learn a lesson from this, my young readers; for, depend upon it, hoping and wishing will not do for you any more than it did for Harry Hopkins. If you are school children, do not bear such a character as he did for indolence and ignorance, or you will surely repent it. Youth is your seed-time—the time when you must gather useful knowledge. Even the bee reproves you if you are an idle scholar. Perhaps you sometimes sing the lines—

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!"

If she did not gather honey in the summer months, so as to store it up for future use, she would perish in the long cold winter, when there is no honey to be gathered. So in a measure is it with you. This is a working world; and if you would, like the bee, prudently lay up for the future, or even provide for the present, you must leave off wishing, and begin in good earnest to work.

But if wishing and hoping will not do for this life, it is very unlikely that it will do for the next. Sinners as we are, and full of imperfections and sins, we are bound, while looking to Jesus for grace and strength, to do all we can for God's glory and man's good. An idle Christian is far worse than an idle school-boy or a lazy shoemaker, and likely to do far more mischief. Therefore let us see to it, that while we make sure work for time, we do also make sure work for the solemn realities of eternity, by "giving all diligence to make our calling and election sure."

Our Sunday Schools.

THE LOST CHILD.

A SUNDAY SCHOOL ADDRESS, BY THE REV. JOHN TODD, D.D.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him."—*Luke* ii. 43-45.

Some sixty or seventy miles north of Jerusalem is a long, beautiful hill. Before the hill is a small, but quiet and most charming valley. Let us go up to the top of that hill. Now, children, let us look around us. On the side of the hill is a village, and a little on one side of that, a fountain of water gushes out, and drops into a marble basin. To this fountain all the women of the village come to get water. Let us look beyond the village. Yonder, between the mountains, and beyond the little valley which lies just at the foot of the hill, on the left hand, is a great, beautiful plain—the most beautiful in all the land. It used to be called the Plain of Esdraelon. That round-topped mountain at the left is Mount Tabor; and there, over the hills, you can just see the heads of Little Hermon and Gilboa. And that beautiful mountain, stretching along till it dips its feet in yonder distant waters, is Mount Carmel. Look now directly west, and those waters so brightly gleaming in the sun are the Mediterranean Sea. You can see them on both the right and left of Mount Carmel. On the north is another beautiful plain; and away on, on beyond, seems to be a sea of mountains, with one mountain rising up higher than all, with his head covered with ice. That is Old Hermon! What a beautiful prospect from this hill! Where are we?

This hill is the hill of Nazareth, and that village on its west side is Nazareth. Here once lived a little boy. I suppose he often drank at that running fountain. I suppose his feet often trod this

hill. I suppose his eyes often gazed upon these hills and mountains and valleys. His name was Jesus.

His parents lived in that village, and they were poor, but humble and pious people. Every year they all went up to the great city Jerusalem, where the temple was, that they might worship God according as he had commanded. On the return of the feast of the Passover,—so called because, when the angel of God killed so many of the Egyptians (Exodus xii. 27) he *passed over* the Israelites and did not kill one of them,—this family all went up to Jerusalem. When the feast was over, they, and all the villagers who had gone with them, set out to return home to Nazareth. They probably went on foot,—unless there were some who were too old or too feeble, and they would ride on asses.

As the large company wound along the footpath among the hills where the vineyards were hanging their ripe fruits, where the flowers were breathing out their sweetness, where the fields were waving with grain,—where the beautiful oleander gleamed with its load of richest blossoms, and the roses of Sharon tempted the children to stop and pluck them,—where the dove sat on the boughs of the trees that hung over the path, and poured out her low song,—oh, how glad were the hearts of these people! How they talked of the city of David where they had been, of the glorious temple in which they had worshipped, of the high-priest in his rich garments, of the robes of white, of the music which made the courts ring with joy,—the trumpet and cymbal and harp,—of the good people whom they had seen, of the old friends whom they had met, of the loved ones who went up with them the last year, but are dead now! How they spoke of the children whose silvery voices united in the songs of Zion, or the inquiries they had made about a Saviour who was expected in these years! And then, some of them sang over again the songs they had heard in the temple, old men and old women and maidens and children all uniting to sing as they went towards their home.

It is now almost night, and the red sun begins to go behind the hills, and to touch the mountain-tops with his light, and the western clouds look bright, as if covered with dust shaken from angels' wings. The company have all stopped under a cluster of tall palm-trees, where there is a spring of water, and they are getting ready for their evening meal. Hark! what cry is that! "*A child lost!*" "*A child lost!*" And there comes the mother, passing from neighbour to neighbour, and from group to group, inquiring most earnestly for her lost child. She supposed he must be among some of her relatives; but no! they have not seen him! How pale she looks! They try to comfort her. They want her to eat. Eat! she has no desire for food. Her child is lost! Has he been carried off by wandering robbers? Has he fallen by the way, and been left sick and alone by the road-side? Has he gone in an unknown path through mistake? Poor mother! None can tell thy sorrows! None can know the thoughts of thy heart!

She must turn back! She is already weary with the long day's walk, but as the moon rises over the hills, her shadow is seen as she hurries back, and every now and then stops and calls for her child. The hills echo back the sweet name of "Jesus!" "Jesus!"—but that is all! Sometimes she thinks she sees his form resting under a tree,—but it is only a dark shadow. Sometimes she listens and thinks she hears his voice,—but it is the distant call of the shepherd. All night long the mother keeps on her way,—distressed for her lost child!

Children, you sometimes, it may be, feel unkind towards your mother. It may be that you are disrespectful in your language to her. Oh, let me say to you, that you have no friend, and you never *can* have, in this world, a friend like her! Should you die while a child, you will never be forgotten by your mother. She will remember how you looked; she will recall the tones of your voice; and long after others have done mentioning your name, *she* will think of it, and in the silence and darkness of night she will think of her child, and weep that he is dead. Or should you live to grow up, there never will be a day, if there is an hour, when she will not remember you, and wish she could do something for you. If you are in sickness or in trouble, she will ever be ready to come to you and try to do

all she can for you. Others may forget you, other hearts may grow cold towards you, others may blame you; but she — your mother — will always take your part and try to defend you. Even should she live to be old, and blind or feeble, she will have her heart warm towards her child. She will forget all that you have said that wounded her feelings, all that you have done that was wrong; and till the grave closes over her, she will have a mother's heart towards you.

The child was lost! And Mary, his mother, weary and ready to sink to the ground, kept on towards Jerusalem. What was it to her that the soft moonlight lay on the hills, and shadows and light mingled in the valleys? What was it to her that the vine gave out its fragrant smell, and the blossoms of the fig-tree and the orange-tree filled all the air with their sweetness? The song of the nightingale would have sounded like the wail of her lost child!

When the morning light was again spread over the hills, she had retraced her weary steps so far that she could again see the towers and pinnacles of the great temple in Jerusalem. The morning sun seemed to throw a silver veil over them all. But how different things look when we are sad from what they do when we are happy! How different does silver look on the coffin-plate from what it does in the shape of a cup! When she saw those towers a few days since, her heart leaped for joy; for she was then going up to worship with her child. Now he was lost!

How could it be? She had never known him get into bad company; she had never known him do wrong, play truant, or do anything to pain his mother's heart. That made it the more strange. If he had been undutiful, or wicked, she might have thought he had run away. But he had always loved his poor home at Nazareth, and had never been undutiful. How strange that *he* should be lost!

When the gates of the city are opened, the mother rushes into the streets. She goes to the house where they had stopped during the Passover. He has not been seen there. She goes to the few acquaintances that she had in the city, but they have not seen him. She goes to the market, and then to the pools, and inquires for her lost son; but nobody can tell her anything about him. The watchmen meet her in the streets at night, and are moved at her sorrows; the sick man in his chamber hears her sad calls, and lifts up his head and inquires who it is. Through every street in the city, for three days, does the poor mother wander, seeking her lost child! Has he been stolen and carried off to some distant land and sold, like Joseph of old? Has he been murdered in the streets, and secretly buried out of sight? Is he in some dark corner, lying upon the bed of pain, vainly asking for his mother?

Ah, Mary! thou hast lost thy child, and thou art teaching these children several lessons; such as—

1. *That our troubles come upon us in ways not expected.*

When in the bright morning Joseph and Mary set out to return to their home, they expected that the day would be hot, and the way would be long, and the fatigue would be great, but they did not expect that at night their child would be lost, and all wrapped in mystery and sorrow. We are like the little ants that set out to run in their little paths, but if an acorn drops in the path, or a stick drops across it, they are amazed, and stop, and turn back, or work their way around it. I have known many a child setting the heart upon a ride or a walk into the fields, when suddenly a storm, a shower, or the coming of visitors, spoiled all. I have sometimes seen a family of children so happy in their sweet home, with their swing, their waggons, their doves and chickens, their dolls and dollhouses, that it seemed as if they must always be thus happy with their parents and with one another! But in a few weeks I have passed that beautiful house, and it was all shut up,—the doors and the windows were all closed. The parents were in the grave, and the poor children scattered from one another, never to live together again. Ah! the briers that tear our skin, and the nails that we tread on and that wound our feet, are not in the places where we looked for them. It *seems* as if, did we only know when and how our troubles would come, we could get ready to meet them. So we could. But our heavenly Father does not intend to let us know this. It is a part of our trouble to have it come when and how we did not expect it.

He does this to make us feel that we cannot guard ourselves—cannot take care of ourselves. The little child takes hold of his father's hand to pass through a wood; he does not know when and where he will meet with logs and stones to be climbed over, ditches and holes into which he may fall, and serpents which may bite him; but his father's hand holds him and guides him, and will not let him receive hurt.

Mary is sorrowing and seeking her lost child,—and she is thus teaching us another lesson—

2. *That children need some one greater than parents to take care of them.*

Perhaps no mother ever loved her child more than Mary loved the child Jesus. She had great expectations concerning him. The angel Gabriel gave him his name before he was born. So did Isaiah call him "Immanuel"—God with us. From the visit of the shepherds and the wise men, and the prophecy of old Simeon, and the thanksgiving of the aged Anna, she hoped great things. But now her child of so many hopes was lost! He might be sick, he might be starving, he might be dying, he might never be found again! Who could take care of him?

And who can take care of little children? Their parents cannot keep them in health—cannot cure them when sick—cannot keep them when death calls for them! Who can? They need some one who can keep them and guide them at home and abroad, on the land and on the water. And God is that greater friend—greater than father or mother, and greater than the greatest man that ever lived. The child may be lost, but God knows where he is. The child may be sick, but he can heal him. The child may die and be taken away from the arms of his mother, and go into that world where she cannot follow him,—but he will take care of him. How I love to feel that every child is under the care of One who can do all things, and who will never forget what is committed to his hands! Sometimes I have been called to see a mother lie on her deathbed, and leave her dear little children behind her; and I have noticed that she commits them to our heavenly Father, who is faithful to his promises. She must die, but she feels sure that God will live, and that he will take care of her little ones. And sometimes I have seen the mother hang over the little bed on which her dear child lay dying, or bending over the coffin in which its beautiful little body lay,—and I have seen that, amid all her tears, she could feel that her babe was safe. Oh, there is one who is so great, that nothing can be lost from his sight, nothing so far off that he cannot reach it, nothing so lowly that he cannot raise it up! The little coffins in which we place the precious dust of little children will soon decay and be no more; but the eye of God will keep it all safe. They may be out of our sight, but he will always see them.

O Mary! blessed above women! thy feet are weary in walking the streets of Jerusalem seeking for the lost child, and thy tears fall fast and thick, and thy head throbs with pain, and thy heart aches with sorrow! But cheer up, weeping one! thy child is safe! God will take care of him.

Our Societies.

THE ANNUAL MEETINGS.

BY A VISITOR.

The anniversaries of our various Baptist Societies this year have been of unusual interest and importance. The readers of *The Freeman* are already familiar with the proceedings of most of them, and have perused, I have no doubt, the reported addresses and speeches of the several speakers, with profit and satisfaction. As, however, some of the readers of *The Baptist Reporter* may not be subscribers to *The Freeman*, I purpose furnishing for their benefit a brief *résumé* of our denominational solemnities.

First, in point of time, was the meeting of the subscribers and friends of the Baptist Building Fund, which was held at the Mission House, Moorgate Street, on Wednesday evening, April 19th. The attendance was larger than I have ever seen it, and the proceedings were animated. After prayer, offered by the Rev. J. P. Mursell, of Leicester, J. C. Marshman,

Esq., the Treasurer, delivered a sensible, practical address; in the course of which he said,—

"The Church of England is now ploughing the field in our way, but if it only sows as good seed, we shall have no reason to quarrel with the appropriation. In fact, all the denominations are now in a measure put upon their mettle. They are now called to exercise a spirit of emulation in this sphere of Christian benevolence, and although some affirm that as a denomination we are smallest among the sons of Israel, I am sure we shall be found fully equal to the exigencies of the day and to the demands that are made upon us. We must never forget that there is nothing more perilous than a stationary position: for if we do not advance in building churches and chapels, we shall go back, and every step of retrogression is, in fact, a step towards extinction. I think the report which will be read gives us reason to congratulate you upon the progress that has been made in this respect by our denomination. It informs us that there have been thirty-seven new chapels erected, completed, and opened in England during the past year, containing 19,467 sittings, and that the net increase of sittings is 12,895, which contrasts favourably with the previous year. It is gratifying to find that in no year since the establishment of this Fund have the additions made to it been greater than in the present; and it is no less gratifying to find that the buildings cost only £61,000, being only at the rate of £3 2s. 6d. per sitting. This is very satisfactory, because at the present time, with so vast a population to provide for, the question is how to get the cheapest sittings that can be obtained."

The report was read by the Honorary Secretary, A. T. Bowser, Esq., who deserves the best thanks of the denomination for his earnest and gratuitous services. Dr. Underhill, in moving the adoption of the report, attributed, I think very justly, the failure of Sir Morton Peto's scheme for the erection of new chapels in the metropolis, to the lack of united action among the London Baptists; and expressed his extreme regret that all attempts of late years to establish anything like co-operation among them had failed. The motion was seconded by Dr. Angus, and unanimously adopted. Mr. S. R. Pattison moved—"That that portion of Rule VII. which reads thus:—'That the property is legally vested in trust for the perpetual benefit of the Calvinistic Baptist denomination, and that the choice of new trustees is in the uncontrolled power of the church' be expunged; and that the following be substituted for it:—'That the property is legally vested in trust to the satisfaction of the Committee.'" Mr. W. H. Watson seconded this resolution, which was carried with acclamation. The Rev. W. Brock, in moving the appointment of the Committee for the next year, replied to Dr. Underhill's observations concerning the want of union between the churches of the denomination in London, by explaining that the pastors and churches attended to their own proper work. He also took occasion to inform the meeting that "he never read the religious newspapers, neither *The Nonconformist* nor *The Freeman*, nor any of them." How thankful the proprietors of these papers ought to be that everybody is not of Mr. Brock's way of thinking! The other speakers were Messrs. Oliver, Benham, and Bowser; and the Revs. Dr. Pritchard, of Llangollen; F. Trestrail; G. Gould, of Norwich; and J. P. Mursell, of Leicester. Mr. Mursell amused the assembly by saying that he was very glad to hear that Mr. Brock attended his prayer-meetings, and begged to acquaint him with the fact that country ministers also attended their prayer-meetings, and yet found time for seasons of fraternal sympathy and co-operation.

The Thursday morning missionary prayer-meeting was, as usual, well attended. The Rev. H. Dowson, of Bradford, presided, and delivered an appropriate and excellent address on "The Requisites of Acceptable Prayer." The Revs. J. Mursell, of Kettering; W. Woods, of Woolwich; J. P. Chown, of Bradford; W. Teal, of Jamaica; J. W. Lance, of Newport; and J. H. Hinton, led the devotions of the friends at the mercy-seat. In the evening, the Rev. C. H. Spurgeon preached the Annual Sermon for the Baptist Irish Society, in the Metropolitan Tabernacle. There was a large audience, and the discourse, the theme of which was the downfall of the walls of Jericho, was characteristic of the preacher.

On Friday, there was a united meeting at the Mission House, of the members of the Baptist Irish Society and the Baptist Home Missionary Society, with a view of uniting, as far as practicable, these two institutions, and placing them under one management. After a friendly conference, extending over several hours, the various points of union were agreed on, and the constitution of the new Society was adopted. The united Society is to be called "The British and Irish Baptist Home Mission." It will be under the direction of one Committee, and there will be but one Treasurer and one Secretary. The wishes of its friends and supporters as to the apportionment of its funds, will be scrupulously observed. All moneys sent up for Ireland will be appropriated to Ireland; all which the donors intend for England will be devoted to England;

and whatever is given without special instructions will be used according to the Committee's discretion. Mr. G. B. Woolley, of London, was appointed Treasurer; and the Rev. Charles Kirtland, of Canterbury, was appointed Secretary.

At half-past six in the evening, the Bible Translation Society held its annual meeting, in Kingsgate Chapel, Holborn. The chair was occupied by A. A. Croll, Esq. Prayer was offered by the Rev. J. H. Hinton, M.A., whose venerable form it is a delight to see still in the midst of our annual assemblies. The speech of the chairman was short, but to the point. One extract I make, because the facts it contains ought to be circulated as widely as possible.

"For many years the British and Foreign Bible Society adopted and circulated the translations made by Carey and other eminent and learned missionaries of the Baptist Missionary Society, but in 1840 they withdrew their aid, not in consequence of these translations being chargeable with either mutilating or adding to the sacred text, or that they had any better to give, but the whole form and substance of the offence was simply the translation of the one word. Now, although we have no desire to say anything against the British and Foreign Bible Society, but wish them to go on and prosper in their good work, yet, in justification of those who have taken an interest in the Bible Translation Society, I may state what is not, perhaps, very generally known, that at the very moment when the British and Foreign Bible Society withdrew their aid from our brethren in the East, they were at that time circulating, and are now, translations grossly inaccurate, and so strongly Romanistic in their tendencies that they have called forth the remonstrances of some of their best friends (hear, hear). If the Bible Society can be justified in any measure for circulating perversions of God's truth, surely their withdrawing their aid from our missionaries in the East is without excuse."

After the chairman came the Rev. J. Robinson, of Calcutta, who furnished an able and deeply interesting statement of the blessed results of the distribution of the Word of God in India. He was followed by the Rev. T. Evans, of Delhi, who having, very properly, resented the unnecessary interference of the Secretary, to dictate to the speakers how long they should speak, and to the meeting how long they should continue, delivered a powerful speech; in the course of which he narrated the following incident:—

"When he was in India he had a pundit to teach him the language, and one day the pundit asked him to lend him a New Testament. He did so, and in about ten days' time the pundit returned the book. When he asked him what he thought of it, he said there were some things in it that were very good, but there were two words he could not understand; he had asked some other pundits about them, but they all said that they had never seen the words before, and could not tell what they meant. On asking what the words were, and on the pundit pointing them out, he found that he had by mistake lent the pundit one of the Bible Society's versions instead of the translation published by this Society. One word was *ecclesia*, the Greek word for church, and the other was the Greek word for baptism, and of course as the pundits knew nothing about Greek they did not understand these words. He was then obliged to explain to the pundit that Christians were divided on the point of baptism, and that some said it meant immersion whilst others said it meant sprinkling. 'Well,' said the pundit, 'which party is it that publishes that version?' The answer was that it was those who believed in sprinkling. 'Then why don't they put sprinkling!' said the pundit; and then he went on to ask what he should have done if he had become a Christian, and had gone far into the country, away from any Europeans, and to preach to the natives from a Bible which, in giving the very foundation of the religion, contained a foreign word which none of them could understand? If ever he (Mr. Evans) felt proud of being a Baptist, it was then, because he was able to take down one of the Bible Translation Society's Bibles and show it to the pundit; and the conclusion which he drew from the whole circumstance was, that versions of Scripture in which words were transferred and not translated were not fit for general distribution among the heathen, but that if the Bible were fully and perfectly translated it might be sent anywhere, without any fear of its exciting suspicion, which it might otherwise do."

After Mr. Evans, the other speakers were the Rev. H. Wilkinson, formerly a missionary in India; the Rev. C. Carter, of Ceylon; the Rev. J. P. Chown, of Bradford; and the Rev. F. Trestrail. Though the attendance was small, yet the meeting was a good one, and likely to be advantageous in time to come. It seems to me that the Bible Translation Society would flourish better if it had a little more fresh blood infused into it, and enjoyed the benefit of a little more light and air. Why not have, for example, an annual members' meeting, as other Societies, that those who make collections towards its funds and personally subscribe, may know how its affairs are carried on? A little overhauling of the ship might be useful; certainly it would do no harm.

On Sunday, the 23rd, sermons were preached and collections made in most of the Baptist chapels in and around London, on behalf of the Foreign Missionary Society.

The following day was devoted to the

Baptist Union. By half-past ten, the hour for commencing the proceedings of the session, the ministers and delegates had assembled in large numbers, at the Mission House, Moorgate Street. The work of the day began, most properly, with a devotional service, in which the Rev. J. H. Hinton, the Rev. Dr. Evans, and the Rev. J. Aldis, took part. The Rev. Dr. Angus, the chairman for the year, then read a most elaborate, logical, clear, and impressive address; taking the following as his theme:—"*Baptists: their existence a present necessity—largely a conscientious conviction—always a representative and a defence of important spiritual truths.*" No outline or extracts can convey any just idea of the merits of the address, which was listened to throughout with the most earnest attention, and received with repeated applause. I hope the chairman will comply with the urgent request of the Union, and allow the address to be published in a cheap form for general circulation; and I strongly recommend all the readers of *The Reporter* to purchase it, when published, and give it a diligent and thoughtful perusal. After the thanks of the Union—on the motion of the Rev. Dr. Steane, seconded by Mr. Chown—had been accorded to Dr. Angus, the Revs. R. Ashton, T. James, and J. S. Pearsall, were introduced as a deputation from the Congregational Union. These gentlemen, having been cordially welcomed, severally addressed the assembly, expressing their fraternal feelings and best wishes for the prosperity of the Baptist denomination. On the retirement of the deputation, the Rev. J. H. Millard, the Secretary of the Union, read the report, of which the following is an abstract:—

"Twenty-five brethren have died during the year, and there have been fifty-seven accessions to the ministry from the colleges, besides others. All the Associations in England but one, and all in Great Britain and Ireland but four, are now affiliated with the Union. Twenty separate churches have joined during the year. The number of churches now in connexion is 1,332; the number of churches in the denomination, 2,400. Returns have been obtained from 1,893 churches, showing 198,295 members, an excess of 22,063 over last year. Nearly two hundred churches, however, had made returns for the first time. The associated churches reported a smaller increase than last year, being at the rate of 1¼ per church, but as several of the largest churches made no returns, it was hoped that a much higher average would be nearer the truth. In some of the English counties the Baptist denomination was very poorly represented. The income of the Union for the year has been £232 16*s.* 9*d.*"

On the motion of the Rev. W. Walters, of Newcastle, seconded by the Rev. J. P. Pike, of Lewes, the report was adopted. After a short desultory conversation on one or two matters suggested for consideration by some of the brethren, the following petitions to Parliament were unanimously agreed to:—To the House of Commons against the extension of the Episcopal Establishment in India by the formation of a new bishopric at Lahore; to the House of Commons in favour of Mr. Göschen's bill for the abolition of certain tests in connexion with academical degrees in the University of Oxford; to the House of Lords in favour of Mr. Hadfield's bill for the abolition of declarations for qualification for offices national and municipal. The Rev. Mr. Webb, of Ipswich, moved a resolution urging upon the churches to enrol their trust-deeds without delay in the Court of Chancery, as the period allowed for such enrolment expires in April, 1866, and great risks would be incurred by a non-compliance with the order. The motion was seconded, and agreed to. It was also resolved that a copy of this resolution, with instructions how to proceed, should be forwarded to every Baptist church in the kingdom. A resolution having been passed, on the motion of the Rev. J. J. Brown, of Birmingham, seconded by Mr. Mursell, requesting Dr. Angus to allow his address to be printed and published as a tract for wide distribution, the Rev. Dr. Haines, of New York, was introduced to the meeting, as the representative, in this country, of the Freedmen's Aid Society. After the doctor had stated the object of his visit to Europe, and earnestly solicited the aid of the brethren, the following resolution was adopted with great enthusiasm:—

"That this Union desires to record its gratitude to God that the terrible war that has so long desolated the United States of America, appears likely to be brought to a speedy close; that it rejoices in the prospect that the universal abolition of slavery will be one result of the struggle; and trusts that with perfect freedom for men of every colour, the churches of the United States may enter upon a career of renewed co-operation with ourselves in the work of seeking to bring the world to the feet of Jesus, and that the two nations may ever be joined together in the bonds of unity and mutual esteem. That this Union, rejoicing in the actual emancipation of at least two millions of slaves, deeply sympathizes with the objects of the National Freedmen's Aid Society, having for its end the supplying of the free negroes with food, clothing, and instruction, and therefore heartily commends its special delegate to the kindness and liberality of the Baptist churches of this kingdom."

Several speakers supported the above resolution, all speaking well, but none of them distinguished themselves as did our excellent and revered brother Charles Stovel. His references to William Knibb, and the prominent part that noble man took in procuring emancipation for the negroes of the West Indies, were of the most exciting nature, and elicited thunders of applause; and the closing passage of the speech was one of the most powerful bursts of eloquence to which I have ever listened. May the love of human freedom that glowed and shone in the assembly at Moorgate Street, that day, never grow less in the Baptist denomination!

On the motion of the Rev. W. Walters, seconded by the Rev. J. Martin, it was resolved to accept the invitation of the Baptist churches at Bradford to hold the autumnal meeting of the Union in that town. A deputation was appointed to attend the approaching Conference of the Liberation Society. On the motion of the Rev. Dr. Evans, seconded by the Rev. J. B. Pike, a committee was appointed, with power to add to their number, to take into consideration the subject of assisting those Baptist ministers who might require it in the education of their children. On the motion of the Rev. J. H. Millard, a cordial vote of thanks was passed to the entertainment committee. And here I ought to say that too much praise cannot be bestowed on that committee. For years it has been felt by many brethren in the country that the lack of Christian hospitality during our anniversary services among the friends in London was a great evil, calling for a remedy. As the chairman truly observed:—

"It was not so much the cost,—though that was serious,—but the pain and annoyance of feeling that on coming to a great city to take part in important religious and social meetings—a city in which there were so many Baptist churches—ministers could not receive a welcome or an offer of hospitality from any of the many Christian homes around them."

Thanks to the Baptist Union and the kind friends who undertook this year the work of finding Christian homes for visitors, a new order of things has been introduced. I trust the change will be a permanent one. I am sure it will be for the good of our friends in London, who will often find that they have entertained angels unawares; and it will cheer the hearts and stimulate the exertions of the brethren to whom an opportunity will thus be given of mingling in our anniversary gatherings.

After the appointment of the Committee for the ensuing year, the assembly adjourned.

The Evening Session was held in the Walworth Road Chapel—which, I must say, in passing, is one of the most commodious and complete chapels in our own, or any other denomination. The Rev. Dr. Angus took the chair. The proceedings were commenced by the singing of a hymn, after which the chairman read a portion of Scripture, and the Rev. J. T. Wigner, of Lynn, offered prayer. The chairman having briefly introduced the business of the meeting, called on the Rev. J. T. Brown, of Northampton, to read a paper on "The Position of Baptist Churches in Rural Districts." Mr. Brown, partly through his feeble health, and partly through his retiring modesty, is far too little known in the denomination of which he is so bright an ornament. His paper, on the present occasion, dealt with most of the difficulties with which our brethren in villages have to contend; such as,—the influence of the State Church; the lack of enterprise on the part of the people; the decrease of the churches by the absorption of the rural population into towns, and the limited means of ministerial support. All these difficulties were dwelt on with a loving and tender sympathy which must have been refreshing and encouraging to those brethren present, who knew what they were by bitter experience. Mr. Brown concluded his paper with the following beautiful words:—

"It was in the power of the larger churches to alleviate the difficulties which oppressed the village churches. God had made them greater that they might be a shelter and a blessing to the weaker. That they should do so in this case was an act of simple justice. The towns received large accessions of strength and life from the villages, and they were bound to give back all they could in return. The influence of Dissenters was much needed at the present time. Attempts were being made to Romanize the English Church, and sap the Protestant feeling of the land. Ceremonies were exalted; the Church was put in the place of Christ; the Cross was hidden; and another Gospel was preached. The lowly chapels, and the voices speaking in them 'the truth as it is in Jesus,' were now of more value than ever. As the darkness thickened their light would be more needed, and would be more beneficent. When the reaction should come, as it surely must,—when the common sense of the people should be offended, and the sleepy Protestant feeling, and, above all, the spiritual life of the Establishment, should wake up and take alarm,—then the humble chapels would glisten invitingly in the beams of returning day, and thankful hearts, finding

a home within them, would be ready to say in relation to these conservatories of truth, as Israel did on finding the ark: 'Lo, we heard of it in Ephratah; we found it in the fields of the wood.'"

After the reading of the above paper, Mr. Spurgeon delivered a very humorous and practical address; mentioning, among other difficulties of village pastors, the heaviness of the people oftentimes, and the gossip, apparently inseparable from small places. In closing, he said:—

"He should recommend the brethren in the country to hold open-air services as often as possible. They would be much more effective than services in close places on a hot day; and many would have an opportunity of hearing who would not come within the walls of the chapel. Week-night lectures and dissolving views might be introduced with much advantage. He should recommend any means which would stir the pool of village life and make the people think. The country minister could not study too much; and though he might not see any sphere to which he was likely to be promoted, yet his business was to make himself fit for any sphere which might offer. When he was fit for it the sphere would come. The minister should try to prevent the people from thinking he had nothing to do. He should work hard, and show the people that no class of persons under heaven worked harder than the village minister. God would then in due time bless his labours, and make them useful."

The Revs. W. Woods, of Woolwich (formerly of Swaffham); T. Davies, of Cheddar; and J. Capern, of Bagbrook, gave interesting accounts of their work in various rural districts of the country. The Rev. G. Gould urged the importance of several small churches in a neighbourhood uniting themselves together under the ministry of one pastor, and calling out brethren from themselves to aid him in his work. On the motion of Dr. Underhill, seconded by Mr. Meredith, who advocated the claims of the Baptist Fund for poor ministers on the support of the churches, the following resolution was adopted:—

"That the Session is deeply affected with the difficulties which beset Baptist ministers and churches in villages, in the work of spreading the Gospel, and more especially those difficulties which arise from the unjust and oppressive conduct of clergymen and other members of the Established Church; that it be, therefore, an instruction to the Committee for the ensuing year, to appoint a sub-committee to act as a committee of privilege, whose duty it shall be to receive, and report to the Committee of the Union, cases of ecclesiastical oppression and interference with liberty on account of fidelity to conscience in matters of religion; and to report whether any plan can be devised for increasing the efficiency of churches in villages, and of meeting other difficulties with which they have to contend."

Votes of thanks were then unanimously accorded to Mr. Brown for his paper, and to the minister and deacons of Walworth Road Chapel for the use of that building for the purposes of the session; and the proceedings closed by the chairman offering prayer.

On Tuesday, the annual members' meeting of the Baptist Foreign Missionary Society was held. The ministers assembled according to custom in the library of the Mission House, at ten o'clock, a.m. Shortly after the business commenced, however, in consequence of the crowded state of the room, it was found necessary to adjourn to Albion Chapel, which was kindly lent for the occasion. Sir S. M. Peto, Bart., M.P., the Treasurer of the Society, was called to the chair. The anticipated discussion on the proposed changes in the Society's constitution drew several, no doubt, to the meeting who had not been accustomed, heretofore, to attend. That discussion was certainly carried on, on the whole, with judgment and good feeling; but, as "the best of men are but men at the best," it was not to be expected there would be no exhibition of human infirmity. The result of the discussion, which was protracted to a considerable length, was that the constitution of the Society remains unchanged. The other business of the meeting was of the usual character.

In the evening, the Home and Irish Societies held a joint public meeting in Bloomsbury Chapel. The Rev. W. Brock having offered prayer, the chairman—James Williams, Esq., of Abingdon—spoke on the importance of earnest and increased efforts for the evangelization of our home population. The Rev. S. Green reported on the state of the Home Mission, and the Rev. F. Trestrail on that of the Irish Society; Mr. Trestrail also stating what had been done in the way of amalgamating the two institutions. The first resolution was moved by the Rev. T. Hands, of Luton, in a solid, useful speech; and seconded in an effective manner by the Rev. W. Best, B.A., of Leeds. The mover of the second resolution was the Rev. S. G. Green, B.A., president of Rawdon College; who, in the delivery of an admirable address, said, among other things, that, as Baptists, we met Popery by the direct negative of all its principal propositions; and referred to a remark of the late Rev. W. Groser, in one of his racy prefaces to the *Baptist Magazine*, to the effect

that the time would come when all professing Christians would be either Roman Catholics or Baptists. The following observations are worthy of being quoted, because they expose to view some of our weaknesses, and may prove beneficial in leading to a correction of the evils they censure:—

"He thought sometimes our churches, like some young people, were a little too anxious to set up for themselves before they were able to keep house—to claim a separate and independent position before they could meet its responsibilities and sustain its duties. They formed a church, and then asked the Home Missionary Society to sustain the minister. He should like to see these weak churches placed under the supervision of some neighbouring church. He should like also to see the frequent union of neighbouring churches which were too weak to stand alone. He thought the multiplication of little churches was the weakness of Congregationalism in the present day. We should feel it more and more if we let it go on, and moral influence ought to be raised against it, for we sometimes went into a small town and found two Baptist chapels there and two ministers—both of them starving, of course, and each of them with not half enough to do. You asked how it could be, and were told, 'Oh, there was a secession!' Some were higher than the others, and so went up, or others were lower and so went down; or one of the deacons made himself disagreeable, and some of the young members went away from the old gentleman; or there was a dispute in the singing gallery—harmony was broken, and those who could departed from the nest and went off to a nest of their own. All this was disgraceful to us."

In an eloquent speech, the Rev. C. Clarke, of Maze Pond Chapel, seconded the resolution. Thanks having been given to the chairman, the meeting was concluded with the doxology and the benediction.

Early on Wednesday morning, there were two gatherings; one, of the friends of the *Baptist Magazine*, and the other, of the members of the National Aged Ministers' Society. At the former, several valuable suggestions for the improvement of the Magazine were thrown out by Dr. Angus, the Rev. S. Manning, and other friends; and at the latter the subject of appointing a paid agent to travel and collect funds for the Society, was discussed, and the measure strongly urged. I have long been convinced that something of that kind is absolutely required. At eleven o'clock, the Rev. G. Gould preached the usual sermon in Bloomsbury Chapel on behalf of our Foreign Missions, to a large and highly-respectable audience. The introductory services were conducted by the Rev. R. Glover, of Glasgow, after which Mr. Gould delivered a thorough missionary discourse, full of wise thought and earnest appeal. Selecting 2 Cor. x. 3-6 for his text, the preacher opened with an expository introduction, and then, taking as his theme "The Christian Campaign," called the attention of his hearers to the church's purpose; her adversaries; her equipment; her hindrances; and her encouragement. The evening sermon was preached in Surrey Chapel, by the Rev. W. Arthur, M.A., one of the secretaries of the Wesleyan Missionary Society.

According to the custom of past years, the annual public meeting of the Foreign Missionary Society took place on the Thursday morning, in Exeter Hall. There was a large attendance, though it was not equal to that of last year. Sir S. M. Peto, Bart., M.P., occupied the chair. The platform was well filled by ministers and influential laymen from all parts of the metropolis and the country. The proceedings commenced shortly after eleven o'clock, by singing the hymn:—

"Ye nations round the earth rejoice
Before the Lord, your Sovereign King."

The Rev. S. Gray, of Windsor, offered prayer. The Rev. F. Trestrail read an abstract of the report, which appeared in our last number. The chairman then rose and said:—

"It now becomes my duty, as treasurer, to read the balance-sheet. The receipts for general purposes, during the year, have been £18,381 1*s.* 4*d.* This may be practically considered as the measure of what the Baptist churches of this country generally do in regard to missions. Other contributions, from the Calcutta press, for the widows and orphans' fund, native preachers, Serampore College, from the Translation Society, &c., raise the total to £28,744 16*s.* 2*d.* We had a balance in hand, at the commencement of the year, of £2,723 15*s.*, which makes the sum to be accounted for £31,468. The distribution of this has been as follows:—To the Indian Missions, £14,783; Ceylon, £2,264; China, £1,774; West Africa, £2,693; Jamaica, £191; Calabar College, £636; Bahamas, £924; Trinidad, £524; Haiti, £1,025; Brittany Mission, £422; Widows and Orphans, £1,614; interest, £386 15*s.* 11*d.*; Deputation expenses, £820: Committee, £201; Annual Meeting, £61; and other items, leaving a balance in hand of £8 11*s.* 5*d.* I should, however, state that there are unpaid accounts amounting to £2,060 8*s.* 6*d.* I hope, after this year, that you will see the item of interest entirely obliterated from the accounts. Any balance which there may be from the sale of the Mission House will be used as a working capital, and placed at interest, so that when we have to pay interest to our bankers, we shall have a special fund from which to do so."

The remaining part of the honourable chairman's address consisted of a fervent appeal to the churches for greater liberality in supporting the work of Christian missions. He then called on the Rev. W. Fairbrother, one of the secretaries of the London Missionary Society, to move the first resolution. The resolution was seconded in a thoughtful and eloquent speech by the Rev. C. Bailhache, of Islington. The speech of the meeting, however, was that of the Rev. W. Sampson, of Serampore, in supporting the resolution. I have no recollection of having ever heard a missionary speech equal to it in information, holy feeling, and pathetic appeal. I regret that want of space will not allow me to give half a dozen extracts. I can only supply one as a sample of the whole:—

"What shall be the answer to this appeal? Oh! I would to God that the young men of our churches would deluge the committee with applications! Tell me you have no money! I do not believe that the Baptist churches in England would let it be said that ten or twenty young men were asking to go to India and could not be sent because there was no money. If they would let that be said, let it be recorded as a fact; but, young men, if there are any here from our colleges, and if you will permit one not very old to speak to you, let me say—Don't you keep back from making your application, because you believe the Society has no money; but let it be their duty to tell you they cannot send you. (Hear, hear.) I have thanked God again and again that we had men to manage this Society like your treasurer, secretaries, and committee. I do not lay any blame on them; God forbid that I should. (Cheers.) I am not a personal friend of theirs, but they have always treated me better than I ever had a right to expect. No; it is to the country churches, and to you, country pastors, who are sent here to represent the country churches, that I would make my appeal. I appeal to you as one who has come from India. I mourned more when I left it than I mourned when I left my old father and mother to go there. The one human thing we want there now is help. The cry does not come to you from 180,000,000 of people—mark that; they are too low sunk in degradation and ignorance to know their want; but it comes from men, some of whom are tottering on the verge of the grave—men borne down by the heat and burden of the day. They ask you for help; and I ask you, what shall be the result of the appeal? These men, old and feeble as they are, do not give up the hope of success. If you do not send us help, we will do the work still; if you neglect our appeal, we will still, as long as strength and voice are given us, go on with the work, and leave the result with our Father in heaven. (Loud applause.)"

After Mr. Sampson's speech, a collection was made and a hymn sung, and Mr. Trestrail announced that he had just received from one gentleman, as a thank-offering, one thousand pounds; an announcement which was welcomed with loud applause. The second resolution was appropriately moved by the Rev. R. P. Macmaster, of Bristol, and seconded, in a telling speech, by the Rev. C. Vince, of Birmingham. The doxology having been sung, and the Rev. Dr. Acworth having pronounced the benediction, the meeting separated.

In the evening, the seventeenth anniversary of the Young Men's Association in aid of the Baptist Missionary Society was held at Walworth Road Chapel; Mr. Alderman Abbiss in the chair. The Rev. W. Howieson, minister of the chapel, offered prayer; Mr. Tresidder read the report; and the meeting was addressed by the Revs. T. Evans, of Delhi; C. Clarke, of Maze Pond; R. Roberts (representing the Wesleyan Missionary Society); and F. Mc Gowan, from China.

At the same hour, the twenty-fourth annual meeting of the Baptist Tract Society was held, in the lower room, Exeter Hall; the Rev. Dr. Price, of Aberdare, occupying the chair. After the Rev. J. Stock, of Devonport, had implored the divine blessing, the chairman, in an animated speech, opened the business of the evening. The Secretary then read the report, from which it appeared that the past year had been the most prosperous in the history of the Society. Seventeen new tracts had been published, and the number of tracts and handbills issued during the year had been nearly 274,000—raising the total number printed since the commencement of the Society to more than three millions and a half. The sum of £82 had been voted in grants to brethren in England, France, Denmark, and America. An Auxiliary Society in Wales was in process of formation, and several tracts were already translated into Welsh. The Treasurer presented the cash account. The income for the year had been £445 0*s.* 4*d.*, and the expenditure had amounted to £358 13*s.* 3*d.*, leaving a balance in hand of £86 7*s.* 1*d.*, which, he remarked, was likely to be speedily exhausted, owing to the new spheres of operation now engaging the attention of the Society. The meeting was subsequently addressed by the Revs. J. Harvey, of Hill Cliff; D. Wassell, of Bath; J. Howe, of Waterbarn; W. Frith, of Borough Green; G. Wyard, of Reading; and Mr. E. G. Price, of Aberdare.

So ended the Baptist anniversaries of 1865.

Intelligence.

DOMESTIC.

REGENT'S PARK, LONDON.—On Tuesday, May 9th, the tenth anniversary of the opening of Regent's Park Chapel was celebrated by a tea and public meeting. The chair was taken by Robert Lush, Esq., Q.C., in the absence of Sir Morton Peto, a letter from whom was read, expressing regret at his inability to attend, in consequence of his numerous engagements. After singing and prayer, Mr. Lush reverted to the history of the past ten years—to the causes of anxiety at the commencement in connexion with the establishment of a church, the heavy expenses to be met, and, above all, the cumbersome debt; but he thanked God these had all been overcome. The church was spiritually prosperous; and to-night he had the happiness of saying that they were entirely out of debt. The reports were then presented; from which it appeared that 1,068 members had been admitted, 773 of whom were now on the church books. During the year, the congregation had raised £3,500 for benevolent and other purposes, exclusive of the income from sittings. The Rev. W. Landels—who was received with cheers—expressed his thankfulness that at last they were free from debt, which had pressed so heavily upon them. He lauded the generous liberality of Sir Morton Peto in striking off more than £2,000 of the moiety which they had agreed to pay, by which they were enabled to achieve their freedom. He then passed to the state of the church, and referred with gratitude to the fact that so large a proportion of the members had been received on a profession of their faith. He reviewed the various institutions which had been organized,—the Foreign Mission, German Mission, Sunday schools, Home Missions, Benevolent funds for their own poor and for the poor outside, Tract Society, &c.,—and he thought they had now not to multiply, but to strengthen and support, the organizations already at work. He concluded by moving the following resolution:—"That this meeting desires to express its high appreciation of the invaluable services rendered to the cause of Christ by the munificent liberality of Sir Morton Peto and Lady Peto, and cordially to thank them for the Christian kindness shown to the church at Regent's Park Chapel since the time of its formation; and especially for having so generously contributed towards the removal of the debt on this place of worship." The motion was seconded by the Rev. Dr. Angus, and was carried unanimously. Deputy-Assistant-Judge Payne was then introduced by Mr. Lush, and made a very humorous speech. Other speakers addressed the meeting, which was then closed by singing the doxology.

CHRIST CHURCH, ASTON PARK, BIRMINGHAM.—On Wednesday, April 19th, this beautiful edifice was opened for divine worship. The devotional services were conducted by the Revs. Isaac Lord, J. T. Feaston, and J. P. Barnett. The Rev. Alexander Raleigh, D.D., preached in the morning from Psalm cxix. 38. Dinner was supplied in the school-room; after which addresses were delivered by the Rev. Isaac Lord, minister of the church, who occupied the chair; and by the Revs. R. W. Dale, Charles Vince, G. B. Johnson, W. L. Giles, J. T. Feaston, J. J. Brown, and Messrs. J. H. Hopkins and J. C. Woodhill. In the evening, the Hon. and Rev. B. W. Noel preached from Rom. v. 1. On Sunday, the 23rd, sermons were preached in the morning by the Rev. R. W. Dale, and in the evening by the Rev. Charles Vince. Christ Church is a beautiful building in the Gothic style of architecture of the sixteenth century. The chapel has an area of 72 feet in length and 42 feet in width, fitted up with open sittings on the floor and in side and end galleries, arranged to accommodate 754 persons. The shape of the building is adapted to the peculiarities of the site, by placing the tower and spire and the main entrances at the end of the ground, where it comes to a sharp point by the meeting of Victoria and Alma Streets. The tower and spire so placed, connected with the main building by corridors and entrances, stand boldly out, three of the four sides being entirely open to view, and the fourth only partially concealed by the facing to the chapel. The height of the tower and spire is 115 feet above the level of the ground. At the end of the chapel, facing the entrance, is a semi-circular recess with raised platform, upon which the pulpit and open baptistery are placed; above the platform is a gallery for the organ and choir, and in connection with it on either side are vestries for ladies and deacons, with library and

minister's vestry above them. Adjoining the vestries, and with distinct entrances, are schools for boys and girls; each room being 50 feet by 20 feet. The building is of red brick of the ordinary kind; the windows, doorways, cornices, spire, and other prominent parts being of Bath stone, with bricks of various colours. Everything is done without elaboration of moulding or carving, the forms used being the simplest consistent with good architectural effect. The Rev. Isaac Lord commenced his labours in the new chapel on Sunday morning, April 30th.

Bath Street, Glasgow.—This church, which has been without a pastor for the last twelve months, lately gave a unanimous invitation to Mr. T. Henry Holyoak, of Bristol College, which—after mature consideration—he cordially accepted. On Lord's day, April 30th, the recognition services were held in the usual place of meeting. The Rev. David Young, Baptist minister, of Glasgow (late for twenty-four years pastor of the United Presbyterian church at Kinclaven), opened the morning service. The Rev. John Barnett, of Blaby, Leicester (Mr. Holyoak's late pastor), in a few suitable words invited Mr. Holyoak to give a statement of his experience, belief, and call to the ministry. This was done briefly, but most satisfactorily. The Rev. F. W. Gotch, LL.D., of Bristol College, then delivered the charge from 2 Timothy iv. 1, 2: "I charge thee, preach the word," &c. The learned doctor delivered a most interesting, suitable, and impressive discourse. The Rev. Richard Glover opened the evening service, and the Rev. John Barnett preached to the church from: "Then had the churches rest," &c. On the Tuesday evening, a *soirée* was held in the Merchants' Hall, when between 300 and 400 sat down to tea. Addresses were delivered by the pastor, the Revs. Dr. James Paterson, T. H. Medhurst, David Young, Richard Glover, and J. Mansfield. Messrs. J. Swan, W. Stevenson, and E. J. Scott, office-bearers of the church, thanked the gentlemen present for their kind and hearty assurances and co-operation, especially Dr. Gotch and Mr. Barnett, who had come so far to show their respect and kindly feelings to the pastor and the church. It was stated that, notwithstanding the church had been twelve months without a pastor, no loss had been sustained in membership on that account, and that the church entered upon this new era in its history with reasonable hope of a happy and prosperous future. On Lord's day, May 7th, the pastor opened the new place of worship.

Saltash, Cornwall.—On Monday, the 17th April, the ceremony of laying the memorial-stone of the Baptist chapel in this borough was performed by J. R. Jeffery, Esq., of Liverpool, in the presence of a concourse of people. The proceedings of the day were very interesting. At two p.m. the members of the building committee, together with the mayors of Saltash and Devonport, and a large number of ministers and friends—about sixty in all—sat down to a sumptuous repast provided by the liberality of Mr. Jeffery. Luncheon over, the company proceeded to the site of the chapel now in course of erection, and after singing, and prayer by the Rev. T. Horton, Peter Adams, Esq., presented Mr. Jeffery with a silver trowel and mallet, accompanied by appropriate remarks. The ceremony completed, the latter gentleman delivered a lengthy and admirable address, comparing the past history of Nonconformity with our present position and privileges. At the conclusion of the speech an anthem was sung by the Sunday scholars; buns were distributed to the children; and the proceedings terminated. At five o'clock, upwards of 400 persons took tea, gratuitously provided and presided over by ladies of George Street church, and Saltash, in the Town Hall; and at seven a public meeting was held, at which suitable addresses were delivered by the chairman, Mr. P. Adams; R. Saunders, W. H. Bond, secretary of the Cornwall Railway, J. R. Jeffery, and Thomas Nicholson, Esqs.; and by the Revs. T. C. Page, of Plymouth, and J. Stock, of Devonport. The contributions were liberal and encouraging. The chapel will be built in the early English Gothic style; length, 65 feet by 40 feet; capable of accommodating 400 persons, without galleries. The school-room below the chapel will be 40 feet by 40. The cost of the whole is estimated at about £1,800. Two-thirds of this sum have already been paid in or promised; Mr. Jeffery contributing the handsome sum of £500. The church and congregation meet at present in the Town Hall.

Attleborough, Norfolk.—On Good Friday, April 14th, a commemorative service of a deeply-interesting character was conducted at Attleborough, Norfolk. Several Baptist churches have been accustomed to hold a united service on this day, and, this year, it being known that the Rev. S. Brown, the pastor at Attleborough, would have completed his thirtieth year with his people, it was arranged to hold the meeting at Attleborough. The services of the day were as follows:—The churches of Ellingham